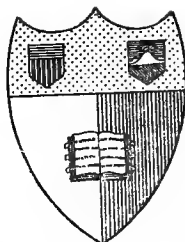




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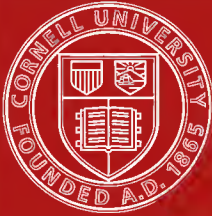
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The temples of the orient and their mess



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THE

TEMPLES OF THE ORIENT



‘*Ex Oriente lux*’

# THE TEMPLES OF THE ORIENT AND THEIR MESSAGE

IN THE LIGHT OF

HOLY SCRIPTURE, DANTE'S VISION, AND  
BUNYAN'S ALLEGORY

BY THE AUTHOR OF

‘CLEAR ROUND!’ ‘THINGS TOUCHING THE KING’ &c.

‘Why . . . do they that know Him not see His days?’—JOB xxiv. 1

‘Can these dry bones live?’—EZEKIEL xxxvii. 1-9

‘Whose is this Image and superscription?’

SS. MATTHEW xxii. 16-20, *mg.* LUKE xxiii. 38

‘Before Abraham was—I Am.’—JOHN viii. 56-58

‘He appeared unto them in another Form.’

SS. MARK xvi. 9, 12; JOHN xx. 15-18; LUKE xxiv. 37-39; ACTS ix. 3-5

WITH A MAP

LONDON

KEGAN PAUL, TRENCH, TRÜBNER & CO. LTD.

PATERNOSTER HOUSE, CHARING CROSS ROAD

1902

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DEDICATED TO  
THE DEAR COMRADES OF MY STUDY  
WHO HAVE BEEN  
AS EYES AND HANDS TO ME



## PREFACE

To the readers of 'Clear Round!' the following Notes are offered as a solution of the perplexing thoughts and questionings therein summed up in those five words: *What does it all mean?*

It is felt that, in face of the facts now disclosed,<sup>1</sup> it should be impossible to make the unblushing mis-statement still alas! to be found in certain 'missionary' magazines, viz.: that non-Christians 'pray to a God who never heard or answered a single prayer that was offered to Him.'<sup>2</sup>

Such sentiments (founded upon an ignorance which, in these days, is simply unpardonable) may indeed make Atheists—they do alienate earnest seekers from the Truth whether in this country, or in Japan where, as St. Francis Xavier found two hundred and fifty years ago, 'Men's minds are more delicate than anywhere else.'

Ere being so quick to instruct and preach to others, might it not be well for a God-fearing man to learn humbly what he can from those whose privileges are fewer and their light more dim? For in thus comparing 'the Things of Our Father'—the 'spiritual Things'<sup>3</sup> of his own and other creeds—he would surely gain a more sympathetic knowledge of the Oriental mind, and a readier access to its heart, and so be better prepared to set forth the Truth in love?

To the intending Missionary, therefore, these pages are affectionately inscribed with the reminder that when Our

<sup>1</sup> Chapter xx. *passim*.

<sup>2</sup> *Clear Round!* pp. 117, 189, 278-281, 308.

<sup>3</sup> Appendix I. iv. *passim*, 1 Cor. ii. 10-14, Luke ii. 49, R.V. *mg*.

Lord interpreted to His Friends 'in *all* the Scriptures the Things concerning Himself,'<sup>1</sup> He probably took from the Teachings of Egypt under the shadow of whose pyramids, as 'the Young Child,' He spent His most tender and impressionable years, as well as from the Hebrew Scriptures which, as 'the Boy Jesus,' He learned from the Doctors in His Father's House through 'hearing them and asking *them* questions' when, 'according to the Custom,' He became 'a Son of the Law';<sup>2</sup> and also, from the wisdom of the sages of Persia and the initiates of India with whom (in accordance with a not disproved tradition) He passed the silent years of His early Manhood.

Certain it is that the writings of His most beloved Apostle (to whose authorship the Church ascribes the Fourth Gospel) are steeped in allusions to and breathe the spirit of Divine Wisdom as set forth in the Temple-lore of Egypt, Sumêr, and Israel.

Believing that the non-use of capitals before the Divine pronouns, both in the Bible and in the inscriptions translated from the Monuments, tends largely to obscure the sense to the average mind, the writer has ventured to remedy this omission, and feels confident that a closer study of the Revised Version and of the marginal readings in the King's Printers' Variorum must result in making our revered English Bible a new library pulsating with living interest when read in the light of the Ancient Wisdom of the East.

For, if it be true that 'the New Testament lies concealed in the Old,'<sup>3</sup> and can only be rightly construed by him who has a firm grasp of those elder Scriptures, still more can the latter not be fully enjoyed without using the Key to their meaning which Orientalists and Archæologists offer to the ordinary Bible student in those invaluable records of their pioneer labours to which, it is hoped, the ample footnotes given in the present volume may serve as a helpful index and induce the reader to further explore the treasures lying in that vast field.

<sup>1</sup> Luke xxiv. 25-27, R.V. ii. 70; James ii. 23; John xv. 15.

<sup>2</sup> Matt. ii. 13-15; Luke ii. 42, 46, 47, 51, R.V. *mg.* 52.

<sup>3</sup> Martin Luther.

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*Erratum*

Page 202, for Chrestos read Christos.

## CHRONOLOGY.

Egyptian dates, except where otherwise stated, follow the Turin Canon and Monument given in Maspero's 'Dawn,' pp. 225, note 4; 226, notes 1, 3, 5; 423, note 4:—

B.C.		
Snofrú . . . . .	4100-4076	} IV <sup>th</sup> Dynasty.
Khófú . . . . .	4075-4052	
Khefren . . . . .	4042	
Menkau-Râ . . . . .	3874-3866	} V <sup>th</sup> Dynasty.
Assi . . . . .	3865-3837	
Unas . . . . .	3804	
Teta . . . . .	3800	} VI <sup>th</sup> Dynasty.
Pepi II. . . . .	3797-3777	

The following are Petrie's Dates :

Mena—1st Dynasty . . . . .	4777	} Ancient Empire or Memphite Period.
IV <sup>th</sup> & V <sup>th</sup> Dynasties . . . . .	3998-3410	
VI <sup>th</sup> Dynasty . . . . .	3410	

Then a most obscure period follows until—

XI <sup>th</sup> Dynasty . . . . .	2985	} Middle Empire.
XII <sup>th</sup> Dynasty . . . . .	2778	

Another period of darkness at the end of this dynasty :

XIII <sup>th</sup> Dynasty . . . . .	2565	} Middle Empire.
XVI <sup>th</sup> Dynasty . . . . .	ends 1856 c.	
XVIII <sup>th</sup> Dynasty . . . . .	1587	
XIX <sup>th</sup> Dynasty . . . . .	1327	

## ABBREVIATED TITLES.

*Var.* : 'Variorum Teacher's Bibls.' King's Printers.

*Bk. of Dead* : 'Book of the Dead'—where not otherwise specified this means the translation of E. Wallis Budge and W. Tuft. Issued by the Trustees of the British Museum.

*W.A.I.* indicates the 'Cuneiform Inscriptions of Western Asia,' in 5 vols. Pub. by the Trustees of the British Museum.

*Dawn* : Maspero's 'Dawn of Civilisation.' S.P.O.K. (1894).

*Light* : 'Light from the East.' Rev. C. J. Ball.

*Jastrow* : 'Religions of Babylonia and Assyria.' M. Jastrow.

Sayce, <i>Hib. Lec.</i> . . . . .	} Hibbert Lectures on	{	Origin and Growth of Religions.
Renouf, <i>Hib. Lec.</i> . . . . .			Ancient Babylonians.
Hatch, <i>Hib. Lec.</i> . . . . .			Ancient Egypt.
			Ancient Greece.
M. M. { <i>Intr. Sc. Rel.</i> <i>Theosophy</i> <i>Nat. Rel.</i> <i>Anthrop. Rel.</i> <i>Orig. Rel.</i> }	} Max Müller's Gifford Lectures.	{	Introduction to Scientific Religion.
			Theosophy, or Psychological Religion.
			Natural Religion.
			Anthropological Religion.
			Origin of Religion.

Edkins, *Early Spread* : 'Early Spread of Religious Ideas.' R.T.S.

Sayce, *Fresh Light* : 'Fresh Light from Monuments.' R.T.S.

*Stone Lore* : Conder's 'Syrian Stone Lore.'

*Temple* : Eidersheim's (Jewish) 'Temple and its Services.' R.T.S.

*Inf.* : Dante's 'Inferno.'

*Purg.* : 'Purgatorio.' } P. or L. refers to Dean Plumptre's or Longfellow's rendering.

*Par.* : 'Paradiso.' }

*Wellh.* : Wellhausen's 'Polychrome Bible : Psalms.'

A.V. : Authorised Version. R.V. : Revised Version. P.B.V. : Prayer Book Version.

## CORRECTION FOR MAP.

The plain red line illustrating Abraham's Pilgrimage according to Scripture should be continued from Bethel to Zoan, while the dotted line, which indicates his Pilgrimage according to tradition, should be continued from Zoan to Cairo, where it should join the Hadj route to Mekka.

### Corrigenda

Page 28, line 8, *after* sacrifice, *read* in China.

Page 166, line 20, *for* 50 *read* 130 miles. (See *Encyclo. Brit.* 10th ed. vol. xxvi. p. 40.)

Page 211, note 6, *add*: By the latest discovered texts we know that Elohim as a plural of majesty, lordship, and government was in use among the primitive nations of the East long antecedent to the Mosaic era. (*Biblia*, vol. xv. pp. 133, 175.)

Page 224, note 4, *add*: Noah used precious stones, bright as the sun at noonday, to illuminate his ark, as the stars and planets did not shine during the Flood. (*Jewish Encyclo.* vol. ii. p. 112.)

Page 421, col. 2, line 8, *after* 77 *add* 10, 147 n. 2, 293.

#### Temples of the Orient

~~HIM~~ let us praise, the ~~GOLDEN CHILD~~ that rose  
In the beginning, Who was *born the LORD*.  
The One, sole Lord of all that is ; Who made  
The earth, and formed the sky ; Who giveth Life,  
Who giveth strength, Whose bidding gods revere ;  
Whose *Hiding-place* is IMMORTALITY—  
Whose Shadow—Death . . .

‘ Cause of the sacrifice, the only God above all gods ! ’

*Hymn to the Unknown God.*<sup>1</sup>

<sup>1</sup> *Sacred Books of the East*, vol. xxxii. pp. 1, 2.

## CHRONOLOGY.

Egyptian dates, except where otherwise stated, follow the Turin Canon and Monument given in Maspero's 'Dawn,' pp. 225, note 4; 226, notes 1, 3, 5; 423, note 4:—

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Snofrúti . . . . . 4100-4076 )

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# THE TEMPLES OF THE ORIENT

---

## Prologue

‘SEMPER EADEM’

‘I doubt not through the Ages one eternal purpose runs.’  
TENNYSON.

Who art Thou, Lord?  
The SAME that I said unto you from the beginning.  
Before Abraham was I Am.  
I that speak unto thee am He.  
The Same yesterday, To-day, and for ever.  
I came not to destroy but to fulfil.  
I write unto you no new commandment: but an old com-  
mandment which ye had from the beginning.  
This is the Message which we have heard of Him . . . from  
the beginning.—*The Holy Scriptures.*

‘There is one God under many names.’—*Rig Veda.*

‘What God shall we adore with sacrifice?  
Him let us praise, the Golden Child that rose  
In the beginning, Who was *born the Lord.*  
The One, sole Lord of all that is; Who made  
The earth, and formed the sky; Who giveth Life,  
Who giveth strength, Whose bidding gods revere;  
Whose *Hiding-place* is IMMORTALITY—  
Whose Shadow—Death . . .

‘Cause of the sacrifice, the only God above all gods!’  
*Hymn to the Unknown God.*<sup>1</sup>

<sup>1</sup> *Sacred Books of the East*, vol. xxxii. pp. 1, 2.

Be not like the frog in the well.

The frog in the well knows nothing bigger and grander than its well. It 'knows not the great Ocean.'<sup>1</sup>

So are all bigots, they do not see anything bigger than their own creeds. . . .

The pearl-oyster that contains the precious pearl is in itself of very little value, but is essential for the growth of the pearl. The shell itself is of no use to the man who has got the Pearl: neither are ceremonies and rites necessary for him who has attained the Highest Truth—God.—*Rama Krishna*.

<sup>1</sup> Sanskrit and Japanese Proverb.

## CHAPTER I

## THE CRADLE OF FAITH

‘In the beginning—God.’—GENESIS i. 1.

IN the excavations at Niffer, the ancient Nipur, one of the most remarkable discoveries ever made, throws a wonderful and unexpected light upon the very bases of our holy Religion. The Jewish Talmud identifies Nipur with ‘Calneh,’ mentioned in Gen. x. 10, and assigns to it especial importance, although on what grounds is not known.

In this Age of Doubt, when men’s minds are harassed with conflicting theories, and their hearts often ‘fail for fear’ because the foundations of Faith appear to shake beneath them—owing to the chill scepticism, open infidelity, and hollow religionism so rampant on every side—it is a cause for infinite gratitude that, in His marvellous Providence, God has opened His treasure-chambers of History and unveiled the Rock whence our Faith was hewn, and shown us its actual cradle preserved—against ‘these last days’—almost intact among the ruins of the most ancient and revered Sanctuary upon earth, that of the ‘House of El-lil’—‘the Incomparable.’

This ‘Mountain-House,’ built on the alluvial plains of Shinar, between the Tigris and Euphrates, was the greatest Pilgrim-shrine of antiquity, and from it radiated to east and west, north and south, the knowledge of the Great God and of His relationship to mankind, in the almost fabulous times of from five to seven thousand years prior to the Christian

era, and nearly nine thousand years before our own time, the Dawn of the Twentieth Century.<sup>1</sup>

And, as we trace back these radiating lines to their original Centre, and see how marvellously they converge, the conviction steadily increases that beneath our feet there lies the everlasting bed-rock—a broad and

AGE-LONG FOUNDATION ;

for these Divine truths have been the life-blood and sustaining power of millions upon millions of toiling, struggling, sinful, suffering human souls in all ages of the world's history. This incontestable fact gives an enormously increased STABILITY to our confidence, in that the Faith is not a mere opinion of a religious minority, but, on the contrary, its manifold truths have been the life-possession and treasured heritage of countless generations of men and women in every clime, and in every corner of GOD'S earth !

'I did greatly long,' John Bunyan confesses, 'to see some ancient godly man's experience, who had writ some hundreds of years before I was born . . . who had himself gone down into the deep.'<sup>2</sup>

The Sumerian Epic speaks of Nipur as the *oldest* city upon earth—coeval with Creation :

The glorious House, the House of the gods,  
In a glorious Place had not been made :

Nipur had not been built,  
E-Kurra [its temple] was not constructed :  
The Bright House, the House of the Gods, was not yet  
constructed as a Dwelling ;  
The world was all a sea.

As a matter of fact, Hilprecht concludes from the result of the excavations that the pre-Sargonic temple of El-lil at

<sup>1</sup> These dates Dr. Peters, the excavator of Nipur, believes to be 'very conservative.' He says that 'in the most ancient walls of the most ancient Kings at Nipur and Ur he found *still more ancient* bricks used a second or third time,' and that 'both Lugal-zaggisi and Sargon of Agade only represent the *middle* period of Babylonian history !'

<sup>2</sup> *Grace Abounding*, par. 129.

Nipur, whatever was its original form, must have been founded *not later* than during the seventh thousand milenary B.C., and in all probability still earlier.

A mighty conqueror, the King of Erech,<sup>1</sup> who founded an empire (extending from the Persian Gulf to the Mediterranean Sea, B.C. 4500<sup>2</sup>), said that he was 'invested with the kingdom of the world by El-lil of Nipur, Lord of the Lands,<sup>3</sup> Who granted him dominion over everything from the rising of the sun to the setting of the same.'<sup>4</sup>

This sovereign, Lugal-zaggisi (whose Semitic name signified 'The king is full of Eternal Strength'), offered over a hundred beautiful vases to the temple of E-Kur, dedicating them as 'a THANK-OFFERING to his God, Who had *straightened* his path,<sup>5</sup> and caused all countries to dwell in Peace.' From the shattered fragments of sixty-four of these delicately-carved vases, recently found in its ruined sanctuary, Professor Hilprecht, after years of labour, with infinite patience reconstructed the wonderful historical inscription of 132 lines which sheds such extraordinary light upon (what, according to Archbishop Ussher's famous chronology, was) the pre-Adamite world!

Thus from that archaic age has been preserved an imperishable threefold Testimony:

(1) To a LIVING GOD, Who hears and answers Prayer, and bestows His guidance upon the seeking soul.

(2) To a PERSONAL GOD; in the spirit of the Hebrew Psalmist who, thousands of years later, exclaimed: 'God, even our own God, shall bless us!' (Ps. lxxvii. 6.)

(3) To the grateful RECOGNITION and acknowledgment of the Divine Hand by the soul, who had thus experienced and benefited by His mercy.

But, even *before* Lugal-zaggisi's reign, a king of Kungi presented to El-lil a statue, silver, and the furniture of the

<sup>1</sup> Gen. x. 10.

<sup>2</sup> Hilprecht's date.

<sup>3</sup> Bil-matâti—a title meaning 'The Creator': 'Because He created the heavens and the earth, "Lord of Lands" was His Name.'—*Epic of Marduk*.

<sup>4</sup> Cf. Judges xi. 24, Ps. lxxii. 8.

<sup>5</sup> The same God of whom Isaiah thrice speaks as 'making the crooked straight' (xl. 4, xlii. 16, xlv. 2).

conquered prince of 'Kish, the wicked,' a city notorious for its wickedness, denoted by the ideographs *gul-shag*, 'wicked of heart,' and *gagul*, 'teeming with wickedness,' like Sodom, Capernaum and Pompeii in after ages. Earlier than B.C. 3800, Alusharshid, king of Kish, in his turn dedicated costly marble vases 'out of the spoils of Elam,' in token of victory granted him by El-lil over the invaders of his country, to the shrine at Nipur, which was considered so peculiarly sacred.<sup>1</sup>

Another votive-vase, presented by a king of Ur (*cir.* 4000 B.C.), was inscribed :

When El-lil, the Lord of the Lands, announced Life unto Lugal-kigub-nidudu . . . the king presented this for the great and joyful lot which he received unto El-lil, his beloved Lord, for his life.<sup>2</sup>

It is impossible not to connect this touching incident with a similar one recorded of the Jewish king Hezekiah, upon his recovery from 'pining sickness' and premature decay. (Isa. xxxviii. 12-20.)

What reward shall I give unto JHVH for all His benefits? I will take the Chalice of Salvation and call upon the Name of JHVH (Ps. cxvi. 13.)

The Creation-epic thus assigns to the newly-created man his sacred duties :

Daily thy God thou shalt worship  
 With Offering, word of mouth, and incense.<sup>3</sup>  
 Towards thy God thou shalt have purity of heart,<sup>4</sup>  
 That is the *due* of Godhead.

<sup>1</sup> Peters, *Nipur*, vol. ii. p. 251.

<sup>2</sup> Dr. Peters calls attention to the fact that in Sumerian, as in Hebrew, the words 'soul' and 'life' were identical; and considers that this, and many similar inscriptions, probably referred to 'Masses for the repose of the soul' in the future life. As, however, the ideas of forgiveness of sins and salvation were chiefly connected with bodily sickness and health (as Sayce so ably shows in his *Hibbert Lectures*), this point is at least open to a twofold interpretation.

<sup>3</sup> Cf. the use of Joss-sticks (*i.e.* god-sticks) in China; 'Joss' being the Chinese pronunciation of the Portuguese *Deus*.

<sup>4</sup> 'Blessed are the pure in heart.' (St. Matt. v. 8.)

'Purity of heart alone sees God.' (India.)

'He who knoweth purity knoweth the Lord; to such He is Father, Brother, Friend.' (Zoroaster in Bactria, before 1400 B.C.)

Prayer, supplication, and a humble countenance  
 Early shalt thou present unto Him . . .  
 In thy skill peruse the Tablet.<sup>1</sup>  
 Fear [*i.e.* of God]<sup>2</sup> begetteth grace,<sup>3</sup>  
 And Offering increaseth life,  
 And prayer looseth sin.  
 He that feareth the Anúnaki<sup>4</sup> shall prolong his days.  
 He that feareth the gods shall not call in vain;  
 If thou promise, give—withhold not.<sup>5</sup>

Or, as Delitzsch translates :

Towards thy God, thou shouldest be of pure heart  
 That is dearest to the Deity. Prayers, supplications,  
 Prostrations of face,<sup>6</sup> thou shouldest offer Him early  
 Every morning. Mercy becomes the fear of God,  
 Sacrifice enhances life; prayer absolves from sin;  
 Against friend and neighbour speak not evil;  
 When thou promisest give, and fail not.

Professor Hommel thinks that this Epic originated at the famous temple of Eridu, 'the holy City,' on the Persian Gulf.

<sup>1</sup> 'The writing of Ia gives rest to the heart.' (Sumerian Psalm.)

'In all the Vedas I am to be known.' (*Bhagavad-Gítá*.)

'Search the Scriptures, they testify of Me.' (John v. 39.)

'Observe also, and that with carefulness, what the heavens and the earth do teach you; but especially be much in the reading of that Book which was the cause of your father's becoming a pilgrim.' (*Pilgrim's Progress*.)

<sup>2</sup> Gen. xxxi. 42, 53, 54, R.V. 'The Fear of Isaac': from *pachad*, which means 'fear'—used in the sense of 'God'; in Aramaic, *dachlá*, fear, is the recognised name for God or an idol, while in Sanskrit also Brahman is called 'A great Fear'; M. M. *Introd. Sc. Rel.* p. 113; Allah, see pp. 16, 63, 295.

'A Presence felt the livelong day;

A welcome Fear at night.' (F. W. Faber.)

<sup>3</sup> Isaiah xlv. 19.

<sup>4</sup> *i.e.* the Ancestors or terrestrial spirits; *cf.* the Fifth Commandment, upon the faithful observance of which the Chinese Empire has been based through five millenniums.

<sup>5</sup> Ps. xv. 5; Micah vi. 8.

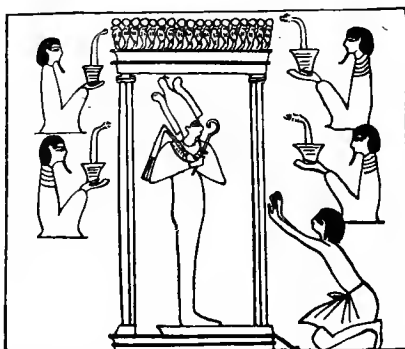
<sup>6</sup> The *Kotow* of China, Japan, Korea and Siam: Adoration, *i.e.* a three-fold prostration in the dust in self-abasement, touching the earth with the forehead (as Gen. xviii. 2, xxxvii. 7, xlii. 6, xlv. 14; Josh. vii. 6, 10; 2 Chr. vii. 3; Job i. 20; *cf.* Nehemiah viii. 6) either before the Deity, or, as in the case of Joseph, a superior in rank.

## THE TEMPLES OF THE ORIENT

A Japanese Shinto ritual directs :

Rising early in the morning, wash your face and hands, rinse out the mouth, and cleanse the body. Then turn towards the province of Yamato.<sup>1</sup> Strike the palms of the hands together twice and worship, bowing the head to the ground. The proper posture is that of kneeling back on the heels, which is ordinarily assumed in saluting a superior.

<sup>1</sup> Whence the Japanese ancestors came.



OSIRIS IN MUMMY-FORM AT THE HEAD OF ABTIU, THE GREAT GOD, PRINCE OF ETERNITY, AND GOVERNOR OF AMENTI.

Enthroned within a shrine] He wears the Lily-Crown of Light, and carries the Whip and Crook.

‘Are drawn from Love the lashes of the scourge.’

*Purg.* xiii. 39.

Before the shrine the deceased kneels in Adoration. (See p. 159.)

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## CHAPTER II

## THE ANCIENT OF DAYS

§ 1. *The Ineffable Name*

IN that far-off age the NAME was equivalent to the expression of a person's *character* and powers; it described the thing signified. Therefore, when we read the various titles applied to the Infinite by His worshippers, we must pass over the quaintness of the unpronounceable foreign names which strike so unfamiliarly upon English ears and, looking instead to the valuable index they afford to the remarkable conceptions of the gods entertained in ancient times, see whether we cannot in them trace some, if not many, of those Divine Attributes which are so dear to us through the pages of Holy Writ?

'First they had Christian into the Interpreter's study, where they shewed him *Records of the greatest antiquity*, in which, as I remember my dream, they showed him the pedigree of the LORD OF THE HILL, that He was the Son of the Ancient of Days, and came by that eternal generation.'<sup>1</sup>

'We never lose, we always gain,' says the lamented Professor Max Müller, 'when we discover the most ancient *intention* of sacred traditions, instead of being satisfied with their later and their modern misinterpretations.'<sup>2</sup>

For example, in the remotest ages, the supreme God of Nipur was known in the name of Mullilla, 'the Strong,' 'En-Lil,<sup>3</sup> the Lord of Spirits' (*lillum* in Sumerian meaning 'ghosts' or 'spirits'); Ælu- or El-lil, which among all

<sup>1</sup> *Pilgrim's Progress*.

<sup>2</sup> *Introd. Sc. Rel.* p. 49.

<sup>3</sup> 'En-lil is pronounced Il-lil by the Assyrians' (Maspero); 'Mul-lil or El-lil' (Sayce, *Hib. Lect.* pp. 146, 147 note 1; *W.A.I.* v. 37, 21); 'En-lilla,

Semitic nations (Babylonians, Assyrians, Phœnicians, Arabs and Hebrews) was the term by which they expressed the ALMIGHTINESS of GOD: El, the Mighty, the STRONG ONE of Heaven, 'El, our Strength in time of trouble' (Ps. lxxxi. 1, 5, xxxvii. 39).

For the sake of simplicity and clearness I will therefore use the title EL-LIL when speaking of  $\left. \begin{array}{l} \text{En} \\ \text{Mul} \\ \text{Bil} \end{array} \right\} \text{-lil, the God of}$

Nipur, the 'Lord of the Spirit-world'; for when the Semites came into power, they called this ancient Sumerian God 'Bel, THE LORD, Bilu-rabû, the GREAT LORD.'

'The earliest inscriptions show that El-lil was a jealous God—jealous of having others at His side, and that the title LORD was therefore applied to Him above all others.'

'My name is JEALOUS.'

Thou shalt have no other god before Me. . . . For I, JHVH Elôhim, am a jealous God. (Ex. xx. 3, 5; xxxiv. 14, R.V.; Nah. i. 2.)

God is a Spirit, and they that worship Him must worship Him in spirit and in truth. (John iv. 24.)

Hear, O Israel, the Lord thy God is One. (Deut. vi. 4; Zech. xiv. 9.)

'Shall we not all be under subjection to the Father of Spirits and live?' asks the writer of the Epistle to the Hebrews (xii. 9).

The SPIRIT-WORLD, then, was a REALITY to those who dwelt in Nipur before the dawn of history.

## § 2. *The Lord of Hosts*

One of El-lil's titles was Bilkissat—'THE LORD OF HOSTS,' 'Lord of the legions of earth and heaven-spirits,' the 'Lord of all spirits,' 'King of all the spirits of earth.' ('W.A.I.' I. ix. 3.)

Jehovah, the God of the Spirits of all flesh. (Num. xxvii. 16, xvi. 22.)

the Lord of Wind,' Hommel, *Bible Dict.* p. 221; cf. Gen. i. 2, iii. 8, *mg.* Jastrow, pp. 52, 140, 635, says that on the oldest monuments yet unearthed—those at Nipur—His name is invariably written En Lil.

*Cf.* All souls are Mine. . . . The souls of the righteous are in the Hands of God. They are Thine, O Lord, Thou lover of souls. (Wisdom iii. 1, xi. 26.)

Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels? (Matt. xxvi. 53.)

The chariots of El are twenty thousand, even thousands of angels, and JHVH is among them as in the Holy Place of Sinai. (Ps. lxxviii. 17.)

The Angels of God met him. And . . . he said, 'This is God's Host.' (Gen. xxxii. 1, 2 &c.)

And JHVH opened the eyes of the young man, and he saw the mountain full of chariots and horsemen round about Elijah. (2 Kings vi. 17.)

Hereafter ye shall see heaven opened and the Angels ascending and descending upon the Son of Man. (John i. 51.)

They thought they had seen a spirit. (Luke xxiv. 37, 39.)

The Angel of His Presence saved them. (Isa. lxiii. 19; Ex. xiv. 19.)

The Angel spoke to Moses in the Mount Sina, and with our fathers. (Acts vii. 38, xii. 15. *Cf.* Dan. vii. 9, 10; Gen. xxviii. 12, xxxii. 1, xvi. 7, 9 &c.)

Millions of spiritual creatures walk the earth  
Both when we wake and when we sleep,

sang Milton, the blind Puritan poet; and of St. Columba, the Keltic missionary-pioneer (5th cent. A.D.), it is recorded that he '*saw* with the eyes of his soul.'

Simplicius, the commentator of Epictetus, offered the beautiful prayer:—

I beseech Thee, Lord, to wash the dust from our spirit eyes that we may behold aright, as Homer says, both gods and men.

Eyes that see under the surfaces (George Macdonald); [the diver's eyes of Ps. cvii. 23, 24].

Speak thou to Him, for He heareth,  
And Spirit with Spirit can meet.—*Ancient Sage.*

Such a strong belief had the primitive Sumerians in *the* SPIRIT-LAND, that they imagined all things around them, animate and inanimate, to be instinct with Life and indwelt by spirits (good and bad, beneficent<sup>1</sup> or malicious<sup>1</sup>); an idea

<sup>1</sup> *Cf.* Missouri Indians: M. M. *Nat. Rel.* pp. 401-402.

which, running to an extreme,<sup>1</sup> developed into a religion of superstitious and abject fear; and magic and sorcery were freely resorted to in order to procure deliverance from its terrors.<sup>2</sup>

The Shamanism, or Nature-worship, of the Turco-Tartar tribes in northern Eur-Asia, the Koreans and Ainus, and the more spiritualised Shinto or 'Way of the Spirits' in Japan to-day, are lineally descended from this old-world phase of thought; for the Akkado-Sumerians (or 'black-headed race' of the hymns to Ia, Marduk, and Sin) were the ancestors of the Turanian tribes. The Chinese, who are distinguished by the same yellow skin, almond eyes and black hair of that primæval people, were anciently known as 'Black-heads,' and indeed still call themselves 'the black-haired folk.'<sup>3</sup> This fact is one of the innumerable proofs of their Sumerian origin; and another is their vertical, pictorial writing in forms of many characters, which resembles the inscriptions on the earliest monuments found at Tello—the ancient Lagash. A third strong resemblance to the Chinese is that they also were a highly cultured and unwarlike people, versed in all arts and sciences at the remotest epoch. They were finally overwhelmed by a great Semitic migration, but the Semites absorbed their civilising influences and amalgamated their religious views.

*Query*, Has the native name for Japan, 'Nihon or Nippon' (*i.e.* Sun-origin), any connection with this ancient city Nipur or Nippur—the modern Nufar or Niffer?

As 'Marduk,' El-lil was addressed as 'LORD OF BATTLES' and 'LORD OF HOSTS,' both familiar expressions in the Old Testament:

The Lord God of Sabaoth.

Who is the King of Glory? JHVH strong and mighty, JHVH mighty in battle, JHVH of Hosts, He is the King of Glory.

<sup>1</sup> Compare St. Paul's warning against 'worshipping Angels.' Col. ii. 18.

<sup>2</sup> See *Korea*, by Mrs. Bishop (vol. ii. chap. xxxiv., xxxv.), for deeply instructive description of Shamanism, and its degeneration from the worship of the mysterious forces of Nature into demonism. Many of the Korean traditions date back 4000 years.

<sup>3</sup> *Rec. of Past*, N. S. vol. iii. p. 123.

JHVH of Hosts is His Name: thy Redeemer, the Holy One of Israel.

The Great, the Mighty God, the LORD of Hosts.

(Ps. xxiv. 8; Isa. liv. 5; Dan. iv. 35; Jer. xxxii. 18; 1 Sam. i. 3, 11; 1 Kings xxii. 19.)

He that formeth the mountains, and createth the wind, and treadeth upon the High Places of the earth: the LORD, the God of Hosts is His Name.

JHVH of Hosts is the God over Israel.

The King, whose Name is the Lord of Hosts.

(Amos iv. 13; 2 Sam. vii. 26; Jer. li. 57.)

As Thou didst help our fathers,  
Help Thou our hosts to-day!  
Jehovah of the Thunders,  
Lord God of battles, hear!

'The Lord is a Man of War' (Ex. xv. 3), like 'the God of the old Norse rovers, the fighting God, the Lord of Hosts of Cromwell, a terribly real and awful Deity, Who can therefore sympathise with a first-rate fighting man, and will in the end see Justice done.'

As Captain of JHVH's host am I come. (Josh. v. 13, 14.)

The armies of heaven follow Him. (Rev. xix. 14.)

This also was El-lil's Name:

'GOD OF THE EARTH AND OF MANKIND.'

The God of the whole earth shall He be called. (Isa. liv. 5.)

Heaven is My Throne, earth is My footstool. (Isa. lxvi. 1.)

The God of the whole earth is His Name. (Zech. iv. 14.)

Possessor of heaven and earth.<sup>1</sup> (Gen. xiv. 19, 22, xxiv. 3.)

Father, Lord of heaven and earth. (Matt. xi. 25.)

Another of El-lil's titles was: 'THE LIGHT OF EARTH AND HEAVEN;

UTTERER OF BLESSINGS,'<sup>2</sup>

<sup>1</sup> In the Hebrides the people still speak of God as 'the Possessor.'

<sup>2</sup> Said of El-lil, in a hymn sung at the temple Ê-Sagila (Sayce, *Hib. Lect.* pp. 80, 81) in Bab-îlu, 'the Door of God,' translated from the old Sumerian, or Turanian, *Kadimira*, 'GATE of the God,' and *Dingirra*, 'VISION of God,' whence Tintira, the early name of Babylon — *sig.* 'THE SEAT OF LIFE' (cf. John x. 9, xvii. 3). Bit-îlu, the House or Dwelling of God, is the same as Beth-El, Gen. xxviii. 19, Acts xvii. 24.

A prayer is addressed to Him :

Oh ! Bil, King of Blessedness !

May He give thee rest with kindly hand, may He rain life and tranquillity upon thee with His Hand.

[A seal in the British Museum portrays Sin as the Giver of Showers pouring rain from His hand.]

The river of God is full of the rain-storms of Blessing. (Ps. lxxv. 9: *Wellhausen.*)

He commanded the clouds from above, and opened the doors of heaven and rained down manna—and gave them of the corn of heaven. (Ps. lxxviii. 23, 24.)

### § 3. *The Father of Lights*

O Lord, Illuminator of the darkness,  
Thou that openest the face of the sick !  
Merciful God, Planter<sup>1</sup> of the lowly,  
Supporter of the weak,  
Unto Thy Light look the great gods,  
The spirits of earth all behold Thy Face !

*Hymn to the Sun-god.*

A King sitting on the throne of judgment scattereth away all evil with His eyes. (Prov. xx. 8.)

Unto you that fear My Name, shall the Sun of Righteousness arise with healing in His beams. (Mal. iv. 2.)

With Thee is the Fountain of Life, and in Thy Light shall we see light. (Ps. xxxvi. 9, 7.)

'I am the Fount of Light,' said Ptah, the Creator-God of Egypt (B.C. 5000). 'I pierce the darkness. I make clear the Path for all ; the Lord of Joy.'

In a Theban tomb a bas-relief shows a Pyramid of Light, whose rays pour down, *equally* on all sides a flood of light : each separate ray terminates in a Hand of Blessing which proffers the symbol of Life.

Every good which out of It is found  
Is nothing but a ray of Its own light.

*Par. xxvi. 32, 33.*

Your Father maketh His Sun to shine on the evil and on the good. (Matt. v. 45.)

<sup>1</sup> 'The Eternal Gardener.'—Dante, *Par. xxvi. 65* ; John xx. 15.

He had bright beams coming out of His Hand. (Hab. iii. 4, *mg.*)  
Thou openest Thine Hand : they are filled with good. (Ps. civ. 28.)

Israel saw that great Hand of JHVH. (Ex. xiv. 31, *mg.*)

In China Kuanon, 'the ever present Redeemer,' is called the 'Thousand-Handed,' who 'scatters blessing, dispelling all troubles, and is ever able to answer prayer.'

Do not err, my beloved brethren. Every good gift and every perfect gift is from Above, and cometh down from the Father of Light, with Whom is no variableness, neither the shadow of turning. (Jas. i. 16, 17.)

Glorious image supreme, EL-LIL OF LIFE! (*Sumerian Hymn.*)

The ancients considered the Sun to be the child of Darkness because he ascended daily from the depths of the dark underworld, and again sank into the earth at night.

The Indian 'Song of the Blessed' says :

Krishna is the Light of lights ; for from darkness is His name.<sup>1</sup>

Some say the Light was Father of the Night,  
And some the Night was Father of the Light.

*Ancient Sage (Tennyson).*

In Him was Life, and the Life was the Light of men. The Light shineth in darkness. (St. John i. 4, 5.)

God commanded the Light to shine out of darkness. (2 Cor. iv. 6.)

A very beautiful Egyptian hymn says of Amen-Râ, the Sun-god :

When I open Mine eyes there is Light,  
When I close them there is darkness ;

while another describes Him as 'the One Alone with many hands, ever lying awake, while all men sleep, to seek out the good of His creatures.'<sup>2</sup>

But if I were not ever busy in work unwearied . . . these worlds would perish if I did not work My work.<sup>3</sup>

I must work the works of Him that sent Me while it is day. (John ix. 4.)

Hast thou not known, hast thou not heard that the everlasting God, JHVH, the Creator of the ends of the earth, fainteth not, neither is weary ? (Isa. xl. 28.)

<sup>1</sup> *Bhagavad-Gîtâ*, xiii. 17.

<sup>2</sup> *M.M. Introd. Sc. Rel.* p. 180.

<sup>3</sup> *Bhagavad-Gîtâ*, iii. 23, 24.

The Moon was first in Sumêr as in Japanese thought ; ' the Sun,' they said, ' was born from the night.'<sup>1</sup>

Compare the Hebrew method of reckoning time by the Moon-phases :

And the evening and the morning were the first day.  
Between the two evenings. (Gen. i. 5 ; Ex. xii. 6, *mg.*)

In their oldest script the Sumero-Akkads used the sign of an eight-rayed Star to express the idea of Deity (*dingir*, *i.e.* the Divine principle or creative spirit)—the God. The Semites (who first appear in Babylonian history about B.C. 4000) retained the use of the Star-sign, and read it ÎLU—GOD ; and this determinative prefix was always used before the individual name of a god. (Acts vii. 43.)

This word Îlu or El is the same in all Semitic languages, ancient and modern, and is identical with the Hebrew El,<sup>2</sup> the Arabian Allah, *i.e.* Al-ilah, *the* God.

Hagar knew El-roi—All-seeing God ; and Jacob called his altar El-elohe Israel, *i.e.* ' El is the God of Israel.'<sup>3</sup>

From everlasting to everlasting Thou art El. (Ps. xc. 2.)

El is the God and Father of our Lord Jesus Christ, to whom He cried upon the Cross, ' Eli, Eli, lama sabachthani, *My* God.'<sup>4</sup> (Matt. xxvii. 46 ; Ps. xxii. 1.)

Nutar, an Egyptian word for God, means Almighty Power, and exactly corresponds in sense to the Hebrew El Shaddai.<sup>5</sup>

It is very remarkable that ' Brâhman ' in Sanskrit meant originally Power, the same as El. . . .

I am the Life-Giver, thy Powerful One. (Ex. xx. 2.)

All Power is given unto Me in heaven and in earth. (Matt. xxviii. 18.)

Then said the pilgrims one to the other : ' We [have need to cry to the Strong for strength.'

<sup>1</sup> Sayce, *Hib. Lect.* pp. 165, 256 ; Griffis, *Rel. Japan*, pp. 53, 390.

<sup>2</sup> Gen. xvi. 14, xxxiii. 20. R.V. *mg.*

<sup>3</sup> M. M. *Introd. Sc. Rel.* pp. 110-113 ; *Nat. Rel.* p. 554.

<sup>4</sup> M. l'Abbé Vigouroux.

<sup>5</sup> Renouf, *Hib. Lect.* pp. 93, 98, 99.

*Sw*



The shepherds replied: 'Ay, and you will need to use it when you have it, too.'—*Pilgrim's Progress*.

It will be remembered that the Most High God of Melchizedek was El-Elyôn. Cf. Ps. lxxxiii. 18. 'Thou whose Name is JHVH art the Most High over all the earth.'

And Power was with him in the night,  
Which makes the darkness into light,  
And dwells not in the light alone,  
But in the darkness and the clouds,  
As over Sinai's peaks of old.

*In Memoriam.*

From El the Greeks derived Helios, the Sun, *e.g.* Heliopolis, the Sun-city.

In a hymn El-lil was addressed as

LORD OF THE MORNING STAR.<sup>1</sup>

The herald star of Sunrise as the Evening star watches over the setting sun, and accompanies the moon, 'the Sun of night.' Thus the 'Star-sign' is an emblem full of beauty.

The Egyptian verb 'to adore' is expressed by the symbol of a man in an attitude of worship to a star.<sup>2</sup>

In the Gospel narrative of the Saviour's birth the wise men from the East exclaim:

We have seen *His* Star in the East, and are come to worship Him;

while in the Apocalypse He says of Himself:

I am the Bright and the Morning Star! (Matt. ii. 2; Rev. xxii. 16.)

El-lil, in the oldest traditions, was 'THE LORD OF THE ABYSS,' for He vanquished Tiâmat, the 'Dragon of the Abyss and Chaos,' thereby establishing Law and Order in the Universe. (Cf. Rev. xii. 7, 9.)

This rôle was fulfilled later on by 'Bîl Marduk,' to whom it was said, 'Thine the depth of Ocean,' a thought akin to the Psalmist's words:

<sup>1</sup> W.A.I. IV. 27. Sayce, *Hib. Lect.* p. 498.

<sup>2</sup> *Encyclopædia Britannica*, 8th Edition; art. 'Egypt.'

If I flee unto the uttermost parts of the sea, Thou art there . . . even there shall Thy hand guide me . . . Thy right hand shall uphold me. (Ps. cxxxix. 9.)

In a Theban MS., Amen-Râ is described as 'the Ancient of days, Who is from the beginning, the Creator of Earth, the Depth and the Mountains.'

And in another papyrus, Osiris-Serapis (also a form of the Sun-god) is thus addressed :

O Lord, no god is equal unto Thee. Heaven bears Thy Spirit, earth Thine Image, and the depths are furnished with Thy Mysteries.

'I Who know the depths is My Name,' says the 64th chapter of the 'Book of the Dead,' which was discovered in the reign of Hesepti, the fifth king of the first Dynasty—*cir.* B.C. 4266.<sup>1</sup>

#### § 4. *The Judge*

El-lil it was Who caused the Deluge to come, 'because of the wickedness of mankind.' We may therefore infer that He was

A RIGHTEOUS GOD,

hating iniquity, and not sparing the guilty. (*Cf.* Ex. xxxiv. 6, 7 ; Nah. i. 3.)

His messengers were disease and nightmares, pestilence, wars and troubles, which issued forth from the Abyss to punish men for their evil deeds.<sup>2</sup> The Deluge-story winds up with the words: 'Let no Flood come any more as a punishment upon man.'

But even such judgments were a proof of His LOVE ; for they came as His 'Messengers' or 'Ministers,' and as a Divine 'Rod' to punish men's wickedness ; consequently the Plague, the Storm and the Deluge were regarded as Divine Beings. (See p. 293.)

The God has wrought destruction.

He has *caused* the river to carry away the people.

He has *caused* the Simoom of sickness to come from the desert.

<sup>1</sup> Dr. Budge, *Bk. of Dead*.

<sup>2</sup> Rev. ix. 1-3.

Thus, in India, the Marûts, or storm-deities, were 'the sons of Rudra, the Lord of *Healing*' :

Who maketh the clouds His chariot, and His ministers a flame of fire.

His brightness was as the Light; He had horns coming out of His side . . . before Him went the pestilence and burning diseases at His feet. (Heb. i. 7; Ps. civ. 3, 4; Hab. iii. 5, *mq.*)

Namtar, the 'demon'<sup>1</sup> [or, as we might say, the *microbe*] of plague and cholera,' which constantly desolated those regions, being 'the beloved son of El-lil' (who stood in the same relationship to El-lil that Tamzi did to Ia), must, therefore, have been a Messenger of *Mercy*. He was identical with 'the Angel of Death' of the Hebrews (1 Chr. xx. 14-18; Isa. xxxvii. 36), and of the Egyptian Ani's 'Maxims'; and was<sup>2</sup> even identified in the hymns with, and known at Ur of the Chaldees as, 'Nannar the Glorious,' the bright, beautiful Moon-god, until Semitic influences changed that name to SIN, to whom the Hebrews' sacred mountain, Sinai, 'the Mount of God,' was dedicated.<sup>3</sup>

So the dark things must be good things,  
Since God sends them !

'Who turnest evil into good,' says a later hymn to El-lil as 'Bil-Marduk,' for by putting 'grace' into the omens He could at any time change them into favourable indications :<sup>4</sup>

Thou turnest wicked plots and evil apparitions to a happy issue. . . . Who turnest evil into good . . . terrify them and they are filled with dejection.

*Cf.* Deut. xxiii. 4, 5: 'Nevertheless the Lord thy God turned the curse into a blessing'; also Num. xxiv. 10, xxiii. 23.

As 'Nergal,' He was God of Death.

In a letter from the king of Alashêa to Pharaoh—found among the archives at Tel-Amarna—this touching passage occurs :

<sup>1</sup> Sayce, *Hib. Lect.* pp. 156, 310, 311.    <sup>2</sup> *W.A.I.* IV. i. 5, 6, ii. 57, 79.

<sup>3</sup> Sayce, *Hib. Lect.* p. 42, note 1.    <sup>4</sup> Jastrow. Sayce, *Hib. Lect.* p. 173.

The Hand of Nergal my Lord hath smitten all the people of my country, and the copper-working hath ceased. . . . The Hand of Nergal<sup>1</sup> is on my country, my young wife lies dead. Cf. Ex. ix. 3; 1 Sam. v. 6, 7, 11.

### § 5. *God the Thunderer*

The special and peculiar title of El-lil was 'THE LORD OF THE STORM'; and E-Kur was the temple of the Storm-god<sup>2</sup> :—

When the Lord of Storm at even-tide  
Causeth the heavens to rain heavily,  
Enter into the SHIP and shut thy door.<sup>3</sup>

Compare these Christian hymns, which well illustrate the Nipur teachings :—

The Lord shall come, a dreadful Form,  
With rainbow wreath and clouds of storm ;  
On cheruh wings and wings of wind,  
Appointed Judge of all mankind ;

Again :

His chariots of wrath black thunder-clouds form,  
And dark is His path on the wings of the Storm.

'On cherub wings,' called in the Sumerian Deluge-tablet the 'Throne-bearers,' *i.e.* the storm clouds :

When the first light of dawn appeared,  
There rose from the foundation of heaven a black cloud ;  
Rimmon in the heart of it thunders, and  
Nabû and Marduk march before ;  
The Throne-bearers march o'er mountain and plain.  
Girragal wrenches away the mast ;  
Ninib goes on, pouring out ruin.  
• The Anûnaki [earth spirits] *lifted torches* ;  
With their sheen<sup>4</sup> they make the landscape flash.

<sup>1</sup> Ps. xxxii. 4.    <sup>2</sup> See pp. 116 n. 2, 120 n. 5, 190.    <sup>3</sup> Deluge-tablet.

<sup>4</sup> *Query Phosphorescence?* Is there any connection with the 'luminous ghosts, the Khûû of Egypt (cf. Maspero, *Dawn*, p. 114, note 3), or with 'corpse-candles' ?

Rimmon's violence reacheth to heaven ;  
 Whatever is bright He turneth into darkness. <sup>1</sup>

Hard He blew, and . . . . .  
 Like a battle-charge upon mankind rushed the waters.

The Hittite name for the 'Chariot of God' is Rekub-el, the cherub, or storm-cloud. The Hittite and Semitic deities were the same.

The modern Indians of the North-West believe that although God is all around them, He dwells chiefly in the mountains, and when the clouds descend upon the hill-tops, it is God coming down to talk with men.

He bowed the Heavens and came down, clouds of darkness beneath His feet. He rode upon the Cherub and flew on the wings of the wind. He swooped down.<sup>2</sup>

The Cherub who here appears as Jehovah's steed or chariot is the Storm-cloud borne onward by the blast. 'Thou art enthroned upon the cherubims.' (Ps. lxxx. 1 *Var. Cf.* Matt. xxiv. 30 ; Mark xiii. 24-26 ; Zeph. i. 15 ; Acts i. 9, 11 ; Rev. i. 7.)

The Lord took up the thunderbolt, His mighty weapon  
 He let loose the winds He had created,  
 The seven of them.

<sup>1</sup> On the other hand, Gudea built a chapel dedicated to Rimmon, at Lagas, called E-Ninnu, *i.e.* 'May Rimmon lighten the darkness.' The Assyrian Rimmon was the Thunderer (Jastrow, pp. 156, 166), the Sumerian Mer-mer 'the very glorious,' identified with Martu, the West-god. He was God of the atmosphere or the luminous air (Sayce, *Hib. Lect.* p. 202), such as when the sun shines through the mist as in 'April showers': Ps. lxxvii. 17, P.B.V., 'The air thundered.'

'The air, when full of rain,  
 By alien rays that are therein reflected  
 With divers colours shows itself adorned.'

*Purg.* xxv. 91, 93, Longfellow.

'The whole air glowed.'—*Purg.* xxix. 35, Plumptre.

'The luminous air.'—*Ibid.* Longfellow.

'Like an enkindled fire.'—*Ibid.*

There is also a parallel between the Divine Name, Jahve Zebaoth, the Breather, and Rimmon, the Storm God. See M.M. *Nat. Rel.* p. 458, note 1.

<sup>2</sup> Ps. xviii. 9, 10 (Wellhausen), civ. 3 ; Ezek. i. 4, 5, x. 20 ; Rev. iv. 6 ; Isa. xix. 1, lxvi. 15 ; Ex. xiv. 21, xv. 10.

The Chariot, the thing without peer, He mounted,  
 He yoked it and harnessed the team of four thereto,  
     ruthless, spirited, fleet.<sup>1</sup>  
 Thy Chariot is the voice of Thy thundering  
 In Thy marching.<sup>2</sup>

The sound of the cherub's wings was heard even to the outer court; as the Voice of the Almighty God [R.V. El Shaddai] when He speaketh. (Ezek. x. 5.)

'With Dante,' says Dean Plumptre (commenting on 'Purg.' xxix. 152), 'the thunder comes, as in Rev. vi. 1, x. 3, as the sign of supernatural Revelations.'

Visited of JHVH of Hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire. (Isa. xxix. 6.)

El-lil was Mul-me-sarra,<sup>3</sup>

#### LORD OF THE VOICE OF THE FIRMAMENT.

JHVH sent out His voice, and that a mighty Voice.

JHVH uttered His Voice, the earth melted. (Ps. lxxviii. 33, xlvi. 6; Jer. x. 13.)

The Voice of Thy thunder was in the heaven. (Ps. lxxvii. 18.)

JHVH thundered from heaven: the Most High uttered His Voice.' (2 Sam. xxii. 14.)

The thunder of His power who can understand?' (Job xxvi. 14.)

The God of Glory thundered. (Ps. xxix. 3; cf. John xii. 29; Acts xxii. 14.)

When, in answer to unceasing national prayer and humiliation, the Mongol Armada of 350 junks was overthrown, a storm of appalling violence and resistless force burst like a maelstrom in the air out of a clear sky at noon, just as the chief priest of Shinto reached the sanctuary at Isé and offered the prayers with which the Japanese monarch and his people had entrusted him to present (1281). The Japanese declared that 'their Heaven had prevailed over the Chinese heaven'—the Rising Sun conquered the Yellow Dragon! Compare this with the similar utter destruction of the Spanish Armada, and the consequent deliverance of England (1588), which was commemorated by a medal inscribed: 'He blew with His winds and they were

<sup>1</sup> *Light from the East*, p. 8.      <sup>2</sup> 'Hymn to the Sun-god,' *W. A. I.* IV. 20.

<sup>3</sup> *Sayce, Hib. Lect.* p. 300, note 2.

scattered.' In both cases the shores were strewn with the wreckage of those mighty fleets. Thus, according to Isa. xxxvii. 7, was Sennacherib's host destroyed by 'a blast' (in the Arabic 'a hot pestilential wind'); Jer. li. 1, 'a destroying wind'; cf. 1 Sam. vii. 9, 10, xii. 17, 18.

Bil-Marduk, wearing a helmet of Light, and armed with a thunder-bolt, slew the seven-headed Serpent of Darkness<sup>1</sup> as the Egyptian Râ daily in mortal combat slew Apepi, the Dragon, and Typhon, the Serpent of Darkness; and was the enemy of every cloud which hid the sun. (Cf. Isa. li. 9; Job xxvi. 12.)

That scourge of North Africa, the deadly Khamshn wind, is called in Egypt 'the breath of Typhon the Destroyer.' The sea was Typhon's special element.<sup>2</sup>

(Cf. the Chinese Tai-fün, *i.e.* typhoon, the awful cyclone of the China seas.)

The Hindu Indra smote Vitra, the Enemy, the malignant demon of darkness, who shut off the rain and brought ruin upon earth.

In Greece the same conflict was waged between Apollo and the Pythian monster whom He slew with His silver arrows.

In Norse mythology, Thor, the Thunder-god, with His *Storm Hammer* destroyed the great Worm which ever gnawed at the roots of Yggdrasil (the rowan ash or Tree of Life), restored the slain to life, and consecrated the new heavens and earth:

The fell worm who mines the world.

Dante, *Inferno*, xxxiv. 109.

And in America, Hiawatha vanquished Nahma, the Sturgeon of the Big-Sea water.

<sup>1</sup> Tablet IV., Creation series, called the 'Epic of Marduk,' for it transfers to Him *all* the names of El-lil of Nipur (including those of Ninib and Nabú), and thus the ancient El-lil, the central Figure of worship at Nipur's Temple, becomes one with Marduk, who, under the Semite king Khammurabi, was chief God of Babylon. Later hymns describe the transfer of El-lil's powers and attributes to Marduk, who thus became the God of Light and the God of Storms. See Jastrow, p. 440, note 2.

<sup>2</sup> Maspero. Sayce, *Hib. Lect.* p. 103.

In China, Kuanon holding the Ear of Corn trampled on the Dragon who endeavoured to swallow the sun : an attempt which is emblazoned to this day upon the national Flag of the Celestial Empire.

The Chinese *human-faced* Thunder-god is borne upon the clouds. He, like Thor, carries a mallet wherewith to beat His drums. Round His neck is a Rainbow.<sup>1</sup> Cf. Rev. x. 1, 3, xiv. 2 :

I saw another mighty Angel come down from heaven, clothed with a cloud ; and *the* Rainbow [R.V.] was upon His head, and His Face was as it were the Sun, and His Feet as Pillars of Fire ; . . . and when He had cried, seven thunders uttered their voices. . . .

And I heard a Voice from heaven as the voice of many waters, and as the voice of a great thunder.

'Praise to Thee, Lord of the Thunder . . .

Cleanse my hands of sin.' *Book of the Dead*, c. 21.

A Litany chanted on the shores of the Ganges, 1000 B.C., thus addresses Varuna, the Hindu all-embracing Sky-god :<sup>2</sup>

O Thunderer . . . be gracious !

O bright and mighty God, I have transgressed through  
want of strength,

Like a cloud driven by the wind,

Thou strong and bright God, I have gone to the wrong shore.

Be gracious !

Thirst hath overtaken the worshipper

When standing in the midst of the waters,

Have mercy, 'Almighty, have mercy !

*Rig Veda*, vii. 88, 89.

### § 6. *The Rock of Ages*

El-lil is further styled :

'THE MIGHTY MOUNTAIN,'

'Kur-gal, in Semitic Sadû rabû,' rendered by Bîl—the God.<sup>3</sup>

O Lord of Sacrifice—O Lord of Prayer, may the prayer  
address Thee.

O Sovereign supreme, mighty Mountain, El-lil.

*Sumerian Litany.*

<sup>1</sup> Edkins, *Early Spread*, p. 94.

<sup>2</sup> Varuna comes from *var*, to cover ; cf. Deut. xxxiii. 12.

<sup>3</sup> Sayce, *Hib. Lect.* pp. 270, 407 note 1.



Bil-at (or Nin-lil, 'the Lady of Spirits'), His consort, was also called Nin-kharsag, 'the Lady of the High-mountain'; or 'Sala of the Mountains,' the Sun-goddess.

Professor Delitzsch sees in the *sadû-rabû* of the hymns, and the Assyrian Îl Shaddé, or 'Mountain-god,' the explanation of the sister-Hebrew term EL SHADDAI (the Powerful, Unchangeable, Invincible One), which title, used by Almighty God when revealing Himself to Abraham and to Jacob—'I Am El Shaddai'—was thenceforth used by their descendants until they received His new Covenant-Name of JHVH.<sup>1</sup>

The morning sun rising above the mountains is depicted on a cylinder-seal,<sup>2</sup> inscribed with a Sumerian designation of the Sun-god as Dimmé Utu or Satum—*i.e.* 'the Sun-god' or 'God Shaddai.' Satum is the Babylonian pronunciation of the Assyrian Shaddé, 'Mountains,' and the Hebrew Shaddai (rendered 'the Almighty,' Gen. xvii. 1; Ps. lxxviii. 14, *Var.*; Ezek. x. 5, *Var.*), while Dimmé means 'Creator.' Thrice did Jacob raise an altar to El Shaddai: Gen. xxviii. 3, 13, 20–22, &c. Cf. 1 Kings xx. 23, 28; Amos iv. 13.

The Sumerians thought that the sun rose and set behind a Twin-mountain, 'the Mountain of the East and West,' which day by day guarded its rising and setting.<sup>3</sup> (See pp. 102, 125, 134, 189 note 2, 232.)

O Sun-god, from the great Mountain, the mountain of the Stream, is Thy Rising. From the Holy Mound, the Place of destinies, is Thy Rising. *Hymn.*<sup>4</sup>

El-me-sarra was the Sun of Mid-day.

*Cf.* At midday I saw in the way a Light from heaven, above the brightness of the Sun, shining round about me. . . . I could

<sup>1</sup> Gen. xvii. 1, xxxv. 9, 11, xliii. 14, xlvi. 3, 4; Ex. vi. 2, 3.

<sup>2</sup> *Illustrated Variorum Bible*, plate 110.

<sup>3</sup> 'To the Buddhists the golden gate that opens to receive the setting sun in the west has become the eastern gate of a more distant west, of Sukhâvatî, the land of bliss.' (M.M. *Nat. Rel.* p. 124.)

<sup>4</sup> *W. A. I. V.* 50, 51. Sayce, *Hib. Lect.* pp. 362 note, 515. In the Sumerian calendar the ninth month was Abba-uddu, the Cave of the Rising Sun; the Assyrian Sadé-âru, the Rise of the Morning. (In Japan the sun rose from a cave—see pp. 217, 271; cf. Matt. xxvii. 60, xxviii. 1, 6; John xx. 1.)

not see for the Glory of that Light ; . . . And He said, I have *appeared* unto thee. (Acts xxvi. 13-16, xxii. 6, 9, 11.)

What more perfect image could there be of the UNCHANGEABLE God than those Everlasting Hills?—‘the Same yesterday, to-day, and for ever.’

The symbol of God as a ROCK is frequently used both in Scripture and in Christian literature—*e.g.* :

Who is a ROCK, save our God?

Jeshurun forsook El who made him, and lightly esteemed the Rock of his salvation.

Trust ye in the Lord for ever, for in Jah Jehovah is a ROCK OF AGES.

A great Rock in a weary land [*i.e.* to stop the drifting sand].

God is the [Rock *mg.*] Strength of my heart, and my Portion for ever.

As the mountains stand round about Jerusalem, even so JHVH standeth round about His people.

The Rock that is higher than I . . . Be Thou to me a strong Rock [R.V.]

JHVH is upright ; He is my Rock, and there is no unrighteousness in Him.

A wise man built his house upon a Rock, and the rains came, and the winds blew, and it could not be shaken, for it was founded upon a Rock.

Upon this Rock will I build my Church, and the gates of Hell shall not prevail against it.

The heavens and the earth shall shake, but JHVH will be the Harbour of His people, and the Strength of the children of Israel. So shall ye know that I am JHVH, your God, dwelling in Zion, my Holy Mountain.

They drank of that spiritual Rock which followed them, and that Rock was Christ. The Stone cut out of the Mountain without hands.<sup>1</sup>

Shall the Rock be moved out of His place? God is my High Place ; I shall not be moved.<sup>2</sup>

‘Eine feste Burg ist unser Gott, Er hilft uns frei aus aller Noth,’ says the time-honoured battle-hymn of Germany.

<sup>1</sup> Deut. xxxii. 3, 4, 15 ; Isa. xxvi. 4, R.V., xxxii. 2 ; Ps. xxviii. 1, lxxiii. 26, *mg.*, cxxi. 1, cxv. 1, 2, lix. 9, *mg.*, lxi. 2, 3, xcii. 15, xviii. 31 ; Luke vi. 48 ; Matt. xvi. 18 ; Joel iii. 16, *mg.*, 17 ; 1 Cor. x. 4 ; 1 Sam. ii. 2 ; Hab. i. 12, *mg.* ; Nah. i. 7, *mg.* ; Ps. xciv. 22, xcv. 1 ; Isa. xvii. 10 ; Dan. ii. 45 ; Gen. xlix. 24.

<sup>2</sup> Job xviii. 14 ; Ps. lxii. 2, *mg.*

§ 7. *The Immaculate Lamb*

El-lil was specially

‘THE GAZELLE GOD,’

‘without blemish’; the *Agnus Dei*<sup>1</sup> on the horizon of Time; ‘the Lamb slain from the foundation of the world.’

O Elimma, El-lil the HERO,<sup>2</sup> Who illuminates men as man!

O Elimma, Chamois-god, Lord Supreme!

O Elimma, Lord of the temple of the supreme Heart.

The temple of the foundations of Heaven and earth is the House of the temple of the Gazelle of Heaven.<sup>3</sup>

A seal of Nebuchadnezzar II. depicts a gazelle standing on a lotus flower: the winged symbol of the Divine Presence is overhead.

The gazelle was peculiarly sacred both as a sacrifice and as a symbol.

‘A Free-will offering to the Supreme God’ was ‘a Gazelle without blemish.’ It was sometimes replaced by a goat (‘the goat, the chamois of the mountains’<sup>4</sup>: *Sumerian hymn*), and in this resembles the scape-goat, Azazel, who bore away the sins of Israel into the land of Death and Forgetfulness (Lev. xvi. 5–22, *mg.*); and also the Paschal sacrifice, which might be taken either from the sheep or goats! (Ex. xii. 2, 5, 6.) In the Catacombs the Good Shepherd is represented bearing a Kid upon His shoulders.

There appears to have been some strangely glorious Beauty about this god’s Eyes, which were said to be ‘the Crown, or Glory, of the Sun-god.’ Lugal-zaggisi’s votive inscriptions speak of his having been ‘looked upon by the faithful Eye of Lugal-kurra,’ *i.e.* the King of Ekur, ELLIL. (Cf. ‘The Faithful God’; ‘The Eyes of His Glory’; ‘The Eyes of JHVH are over the righteous’; ‘A Faithful CREATOR.’ Deut. vii. 9; Isa. iii. 8; Ps. xxxiv. 15; 1 Pet. iv. 19.)

It is this never-slumbering Eye of the Sun-god which

<sup>1</sup> John i. 4, 9, 29; Rev. xiii. 8.

<sup>2</sup> Isa. ix. 6. See pp. 41, 48 note 2.

<sup>3</sup> Cf. 1 Pet. i. 19, 20, ii. 5, 6.

<sup>4</sup> *Capricornus* in the sky.

is pictured on Egyptian coffins and funeral boats, Phœnician ships, and Chinese junks. At Naples 'the Good Eye' is still painted on the boats as a protection against the Evil eye. (P. 144.)

The first month of the year, Nisanu, was sacred to Anu and Bil, and called 'the Altar of Righteousness, in the Heavens they are shown the Constellation of the RAM'—'the month of the right-making sacrifice.'—*China*.

The Egyptian Bible says that Osiris left Heaven to offer a special sacrifice for sin: 'I am He who killed for thee the sacrifice of the Ram of sins in the Land of Light.'<sup>1</sup>

Osiris assumed the *Form of a ram*: the ancients took it for a he-goat. 'Azaga-suga (the God of far-reaching Purity), the supreme goat of El-lil.' *Cf.* Gen. xxii. 13; Ex. xii. 2-5, 6; John i. 29, &c. The sacrificial tariffs of Marseilles and Carthage show that among the Phœnicians also a Ram was substituted for the first-born.<sup>2</sup>

The gazelle was noted for its swiftness and ability to walk in inaccessible, craggy places. (2 Sam. ii. 8; Hab. iii. 19.)

The XXII. Hebrew Psalm is dedicated to the 'Hind of the Dawn.'

The *loveliness* of the gazelle rendered it a favourite term of endearment: this appears in the Canticles (*cf.* title, and ii. 8, 9). Indeed, its beauty is implied in its Hebrew name, which signifies 'beauty, glory'; thus Mount Zion is described as 'the Mountain of holy Beauty.'<sup>3</sup> (Ps. xlvi. 1, 2, lxxxvii. 1-3; Dan. xi. 45.)

So the Sumerian *Uz*, goat, was rendered by the Semitic *Uzzu*, 'glory,' when used of the glory of the Sun-god's Crown. Hommel identifies Azazel (Lev. xvi. 10, which the A.V. translates 'scapegoat') with Uzza, a divinity known to Abraham's descendants the Dedanites.<sup>4</sup> (*Cf.* Gen. xxv. 1-3.)

<sup>1</sup> *Book of Dead*, ch. 158, Uhlemann.

<sup>2</sup> Sayce, *Hib. Lect.* pp. 284, 286 note 2. Maspero, *Dawn*, p. 131, note 1.

<sup>3</sup> *Bible Educator*, art. 'Antelope,' vol. ii. p. 136.

<sup>4</sup> 'Al Uzza is derived from the root *azza*, and *sig.* the Most Mighty; some identify it with the Egyptian thorn, or oracular acacia.'—Sale's *Korân*, p. 14. See p. 340.

The priests of Osiris, according to Plutarch, 'hung about them the skins of hinds.' He Himself was styled Unnefer, the 'Pure, white Spirit of the Light or Dawn,' and represented at Denderah by a Hare's head. (P. 32.)

Lepsius translated Unnefer as 'the GOODNESS of God made manifest' (from *nofre*, which means 'Good, True, Beautiful, Perfect,' and is the equivalent of the Greek *chrestos*. Cf. John xvii. 6; 1 John iv. 9). 'Unnefer is the exact synonym of GOODNESS, *Toubi*, in Ex. xxxiii. 19 ['I will make all My Goodness pass before Thee']; it signifies equally the beauties and the Goodness of God' (*Ancessi*). It will be remembered that at Antioch the first Christians were known as 'Chrestoi' or good people.<sup>1</sup>

### § 8. *The Beautiful Face*

In the Funeral Ritual the head of Osiris is seen enshrined in a lotus-flower. 'I am the pure Lily coming forth from the lily of night. I am the source of Illumination, and the channel of the breath of Immortal Beauty.' (Cf. 'I am the Lily of the Valleys.' *Song of Solomon*, ii. 2.)

The lotus was many coloured and remarkable for its fragrance and purity:—

Might he known through the Church the very varied Wisdom of God according to the Purpose of the ages. (*Var.*: Eph. iii. 10, 11, R.V. *mg.*—'The VARIEGATOR.' Ex. 26, 36, *Var.*)

Osiris was the 'Beautiful God.'<sup>2</sup>

He was 'called with a beautiful Name in the bosom of the Spirit: GOODNESS, Thy Name in the lower heaven; Lord of Life, Thy Name among the living . . . but Thy true Name is GOD.'

Hail to Thee, whom Thy Name of GOODNESS maketh so great;  
Thou the eldest Son, the Risen from the dead!

<sup>1</sup> *Syrian Stone Lore*, p. 250; cf. p. 433. The word *chrestos* is variously rendered in N. T.—e.g. *kindness*, 2 Cor. vi. 6; Eph. ii. 7; Tit. iii. 4: *kind*, Luke vi. 35; Eph. iv. 32; 1 Cor. xiii. 4: *good*, Rom. xvi. 18; Matt. v. 44: *goodness*, Rom. ii. 4: *gracious*, 1 Pet. ii. 3: *gentleness*, Gal. v. 22: *easy*, Matt. x. 13: *better*, Luke v. 39. See pp. 75, 98 n. 7, 202, 402, 403.

<sup>2</sup> *Book of Dead*, v. 21.

Plutarch says that 'Osiris was of Ineffable Beauty—the embodiment of Love.' He won men's hearts by the graciousness of His words, and by the charm of His music. He was martyred at the early age of twenty-eight.

'God of the Beautiful Face.' This name—THE BEAUTIFUL FACE—seems to refer to the Face and living image of the Hidden God: the divine Form which reveals His mystery, Himself being hidden behind an impenetrable veil. It was, without doubt, the origin of one of the Alexandrian theories of the Logos-Image of the Father.

*Cf.* 'No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him.' 'The Image of the Invisible God.' (John i. 18; 1 Tim. vi. 16; Col. i. 15.)

O Unnefer! gods and men raise their hands in search of Thee, as a babe seeketh his mother.<sup>1</sup> Come to them whose hearts are sick.<sup>2</sup> Grant to them to come forth in gladness . . . Ancient One among those of the sacred West: Thou art the Youth at the horizon of heaven.<sup>3</sup>

His face did shine as the Sun. (Matt. xvii. 2.)

The spirits of the dead saw His face every morning.

'They shall see His Face, and His Name shall be in their foreheads.' (Rev. xxii. 4.)

Thou art fairer than the children of men; full of grace are Thy lips, for God hath blessed Thee for ever. Altogether lovely. (Song v. 16; Ps. xlv. 2; John x. 10.)

'I Am the GOOD or Beautiful (*καλός*) Shepherd,' said the Christ, and He was usually depicted in the frescoes of the Roman catacombs as 'the Fair Shepherd.'<sup>4</sup>

*Cf.* James ii. 7: 'That Beautiful<sup>5</sup> Name by which ye are called.' How beautiful God is! (*Last words of Charles Kingsley.*)

El-lil, in His later name of 'Marduk,' was 'the Bright and Beautiful One, the Merciful, the GOD Who pronounces THE GOOD NAME.'

<sup>1</sup> *Cf.* Acts xvii. 27, 28.   <sup>2</sup> Isa. i. 5, 18.   <sup>3</sup> Renouf, *Hib. Lect.* pp. 205, 206.

<sup>4</sup> See pp. 42, 48, 51, 55, 73, 117, 120, 142, 159.

<sup>5</sup> *Καλός*: translated *fair*, Acts xxvii. 8; *honest*, Luke viii. 15, Rom. xii. 17, 1 Pet. ii. 12; *good works*, Tit. ii. 7, 14, Heb. x. 24; *goodly* pearls, Matt. xiii. 45. *Cf.* pp. 128, 129, 303 n. 2, 304, 378.

They shall put My Name upon the children of Israel and I will bless them. (Num. vi. 27.)

I will write upon him Mine own New Name. (Rev. iii. 12 R.V.)

The Moslem rosary consists of 'the Ninety-nine beautiful Names of God,' foremost of which are the 'Most Merciful, the Compassionate,' for He is easily turned.

## CHAPTER III

## GOD OF THE QUICK AND DEAD

§ 1. *The Lord of Life*

As Asâri-nam-tila, El-lil was

## ‘THE CHIEF OF LIFE’

because He ‘recovered men of their sickness and restored the dead to life.’ Prof. Hommel connects this name Asâri with that of the Egyptian Ausares, the ‘God of the RESURRECTION,’ *i.e.* Osiris.

In the Zendavesta of Persia, Ormuzd is ‘the Spirit of Sweetness and Light,’ the Being ‘Pure above all’; Ahurô, the living God (the Asâri of Sumêr, the Asura of the Veda)<sup>1</sup>; Mazdâo, the Good, ‘by Whose grace’ all the ancient Persian kings reigned—the Sun of Love.

Alike in the tents of Kalmuc Tartars, among Indian and Japanese Buddhists, children are taught to see in the Moon the figure of the White Rabbit, or Hare, stirring ‘the Elixir of Life’; for the Lord Buddha, in one of His incarnations, became a Hare, sacrificing Himself that a starving man might have food; and therefore, legend says, Indra, the Heaven-Father, traced the incident upon the Moon to memorialise His self-sacrifice.

North American Indians ascribe the creation of the world to the Great Hare, and call the far north ‘the Land of the White Rabbit.’

§ 2. *The Lord of the Ghost-World*

Sinking at night like a ball of glowing metal into the nether darkness, El-lil, as Sun-god, ruled among the shades below :

<sup>1</sup> M.M. *Nat. Relig.* pp. 495, 498; *Intro. Sc. Rel.* p. 165.



'God of Ghosts'; 'Prince of Hades.'

He descended into Hades. (*Apostles' Creed.*)

'That He might preach unto the spirits in prison,' says St. Peter, FOR:

God is not a God of the dead but of the living: all live unto Him.<sup>1</sup>

These men who lived in the grey Dawn of Time believed in a CONTINUOUS EXISTENCE AFTER DEATH, *i.e.* in a conscious life of Blessedness beyond the grave:

The LIFE of the world to come. (*Nicene Creed.*)

Arâlu is the Sumerian name for the place of disembodied spirits, the intermediate state; Aaru, or Alû, in the Egyptian Ritual; the Sheôl ('corruption,' Jonah ii. 6, *tr.* Ewald, Sheôl, grave) of the Hebrews; the Aïdes, or Invisible land, of the Greeks; the Aviki of Brahmans and Buddhists; the Hawaii of Polynesia.

'The Egyptian term Amenti,' remarks Dr. Budge, 'is always used in the Coptic versions of the New Testament to translate the Greek word *hades*, the world of the dead, man's abode after death; and the Copts gave to their "hell" all the ideas which their heathen ancestors had associated with the Amenti of the Book of the Dead.'

The Egyptians prayed for 'a happy burial in Amenti, the ever beautiful Pure Land,' the 'Great Resting-place.'

Their ancient funeral liturgy is perhaps more correctly styled the 'Book of Coming forth *by Day* or *Manifestation to the Light*' (*i.e.* in the Resurrection). Its first chapter is headed 'Songs of Praise and Glorifying to be said on the day of Burial,' and a vignette shows a funeral procession on its way from the house of the dead to the tomb.

### § 3. *The Covenant God*

El-lil was 'PRINCE OF ARÂLU, Lord of the Place and the Mountain from whence none returns (even the Mountain

<sup>1</sup> 1 Pet. iii. 19; Isa. xlii. 7; Luke xx. 37, 38.

of the earth-spirits); Ordainer of the laws of the earth, the Mighty BOND of Heaven.'

Thus, *e.g.*, Nergal, who brought desolation and death upon the states of Sumêr, apparently *in consequence* of their evil deeds, was sent by Anu, 'who had heard' of their having 'seditiously broken their Bond.' (Cf. Gen. xviii. 20, 21, xix. 13.)

A temple-tower, sacred to El-lil, at Nipur, was called Dur-an-ki, 'the Bond of Heaven and Earth,' and His own name was 'the God of Dur-an-ki.'<sup>1</sup> He, as Father of the gods, held the tablets of Destiny, thus indicating His supreme control of the Laws of the Universe, and that He fixed the fate of gods and men. The only deity besides El-lil who is represented in Babylonian theology as holding these tablets is Bil-Marduk.

(They are dead: under God's Covenant<sup>2</sup> of everlasting Life 2 Macc. vii. 36.)

'The Bond of the Covenant' is a *delivering* one. (Ezek. xx. 37, *mg.*)

#### § 4. *The Mountain of Eternity*

El-lil's sanctuary at Nipur was called E-kur, the Mountain-temple of the earth-spirits—Arâlu; and was peculiarly sacred to the Assyrio-Babylonians.

O great Mountain of El-lil, Imkharsag,<sup>3</sup>  
Whose summit reaches the heavens,  
Whose foundations are laid in the bright abysmal sea;

says an early Sumerian hymn once chanted beneath its walls.

'Grant thou that I may come into the heaven which is Everlasting, and unto the Mountain where dwell Thy favoured ones.

<sup>1</sup> Jastrow, p. 539, note 2; Sayce, *Hib. Lect.* p. 168, note 1.

<sup>2</sup> Hebrew 'bêrith, a covenant.' 'It has been recently suggested that the word may be connected with the Assyrian *birtu*, a fetter; *beritu*, a fettering, enclosing. Any way, the word *bond* approximates more nearly towards expressing the various usages of *bêrith* than any other word.' (See pp. 99 n. 1, 159, 226, 231, 238, 270, 295; also art. 'Covenant,' Hasting's *Bible Dict.*) Judg. ix. 46: 'House of the God Berith,' *Var.* El Bêrith, *i.e.* the Covenant God.

<sup>3</sup> *Sig.* Mountain of Heaven, or Sagash, 'High towering.' (Peters.)

May I be joined *with* those shining beings, holy and perfect, who are in the under-world, and may I come forth with them, to behold Thy beauties when Thou shinest at eventide,

was an old Egyptian prayer.

We shall be caught up together *with* them [*i.e.* who have fallen asleep] in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. (1 Thess. iv. 17.)

At eventide there shall be light. (Zech. xiv. 6.)

In the Land of the Silver Sky, may oil unceasing and the wine of Blessedness be their food, and a good noontide their light.<sup>1</sup>

Light is rendered 'an-izi'—*Divine Fire*; in the noontides of day and night [*i.e.* the dead of night].<sup>2</sup>

Does this refer to the exceeding brilliance of the golden moon at midnight in Oriental climes? A hymn about 'the land of the Silver Sky' says:

May a perpetual noonday be their light;

which reminds us of Bunyan's words: 'In the land of Beulah the Sun shone night and day'; and of Rev. xxii. 5, 'There shall be no night there, for the Lord God giveth them light.'

The face of Death is toward the Sun of Life.  
His shadow darkens earth: his truer name  
Is '*Onward!*' no discordance in the roll  
And march of that Eternal Harmony  
Whereto the worlds beat time, tho' faintly heard  
Until the great Hereafter.

Tennyson.

The name by which the Moon-god went at Nipur was the 'God of glowing Fire' who shone at midnight:

O Nannar! mighty One who alone givest light  
. . . Thy torch is brilliant as fire;  
Thy light fills the broad earth,  
Thy light is brilliant as the Sun.<sup>3</sup>

He was the equivalent of the Egyptian 'blind Horus, who sees not'; 'Horus dwelling in Amenti'—the midnight sun. (*Cf.* 'Whither shall I flee from Thy Presence? If I make my bed in Sheol, Thou art *there.*' Ps. cxxxix. 7, 8.)

<sup>1</sup> Assyrian hymn, *W. A. I.* iii. 66; Rev. 6 *seq.*

<sup>2</sup> *W. A. I.* vol. i. 15, 18, 19. Sayce, *Hib. Lect.* p. 357, note 2.

<sup>3</sup> King, *Babylonian Magic*, p. 3.

Such is the name given by Canadian Indians to the moon, and when one sees this glorious golden orb illuminating the vast prairies at night one fully realises the reason. (*Cf.* Ps. xxi. 6.)

Thou openest the Two Eyes and earth is flooded with rays of light.<sup>1</sup> (*Egyptian Hymn.*)

The Mangaians (in the Hervey Islands) say that Vatea, the Sky, has two magnificent eyes rarely visible at the same time. In general, while one, called by mortals the Sun, is seen here in this upper world, the other eye, called by men the Moon, shines in Avaiki (*lit.* the subterranean region—Hades).<sup>2</sup>

Many titles used by Orientals for sun and moon are non-intelligible to the dwellers in Great Britain, for the simple reason that in this foggy atmosphere we never see either sun or moon in the fulness of their beauty. The wonderful moon of the Orient is the all-but sun of the semi-tropical night,

Not as in northern climes, obscurely bright,  
But one unclouded blaze of living light.

I am inclined to think that the primitive Sumerians regarded the sun and moon as one and the same orb, for they applied the same titles to each almost indiscriminately; and the different names used for (what appear to us to be) their '*many* gods' really relate to the varying phases of these heavenly bodies; just as the many sparkling facets of a diamond belong to one jewel.<sup>3</sup>

Thus, for example, the Egyptian Osiris, who represented the sun *after* it had set, was also identified with the moon—'Both Sun and Moon art Thou.' And as the hymn

<sup>1</sup> A curious side light comes from the fact that Mar-tu is the Abode of the Setting Sun (Tu, the Akkadian, and Tmu the Egyptian, God of Death), and that Narâm-Sin, 'beloved of the Moon-God,' is represented on a seal cylinder as the servant of the God Martu, the symbol of the crescent moon being over His head. (*Dawn*, p. 137, note 4.)

<sup>2</sup> M.M. *Introd. Sci. Rel.* p. 258.

<sup>3</sup> Since penning the above I see that Renouf (*Hib. Lect.* p. 89) says that is the opinion of very many eminent scholars with regard to the Egyptian gods.

sung in ancient Greece at the celebration of the Orphic Mysteries magnificently says :

God First ; and God, the Lord of Thunder, Last ;  
 God Head, God midst, and all things are of God ;  
 God Male, and God immortal Womanhood ;

God Ocean's root, and God the Sun and Moon !

§ 5. *Polytheism the Personification and Deification of the Divine Attributes—Natural Phenomena being regarded as the outward Expression of the Divine Reality*

We must ever remember that it was the SPIRIT, the Source of all Life and Light (of whom both sun and moon were the outward, visible symbols <sup>1</sup>), that the more spiritually-minded men of that remote age worshipped as animating these wondrous luminaries <sup>2</sup>: e.g. the Sun-god was Utu-ki, 'the Great Spirit' ; Tam-zi, <sup>3</sup> the Spirit of the Sun ; Osiris, the Soul of the Sun ; and Sin, 'the Spirit of the Moon-god, Lord over difficulty' (in the Sumerian, 'God of the Throne of Light') ; the light of these orbs being the sensible manifestations of the Divinity. (Cf. 'The Mighty Angel who stands in the Sun.' Rev. x. 1, xix. 17.)

'The Sun of Righteousness,' of the Hebrew prophet, 'rises with Healing in His Wings.' (Mal. iv. 2.)

'Thy Rays come from a Face not known,' says the Egyptian Ritual.

The splendour of this great Soul may haply be likened to the radiance of a thousand suns at once risen in the Heavens. (*Gita*.)

So I above ten thousand lamps that burn  
 Saw one bright Sun that kindled every one.

Dante, *Par.* xxiii. 28, 29.

'They were, if you like,' as Prof. Max Müller most forcibly insisted, 'false, or at least imperfect names of God, but never the names of false or imperfect gods. . . . Their very imperfection and inadequacy to express the fulness and infinity of the Divine would keep up the search for new

<sup>1</sup> 'The Twin Eyes of Heaven.' Dante, *Purg.* xx. 122.

<sup>2</sup> Cf. *M.M. Origin Rel.* pp. 183, 184 ; Inca of Peru.

<sup>3</sup> The Sumerian Tamzi became the Semitic Tammúz.

names, till at last every part of nature in which an approach to the Divine could be discovered was chosen as a name of the Omnipresent.

‘If the presence of the Divine was perceived in the strong wind, the strong wind became its name; if its presence was perceived in the earthquake and the fire, the earthquake and the fire became its names. . . .

‘The world has its childhood, and when it was a child it spoke as a child, it understood as a child, it thought as a child, and in that it spoke as a child its language was true, in that it believed as a child its religion was true. The fault rests with us, if we insist on taking the language of children for the language of men, if we attempt to translate literally ancient into modern language, Oriental into Occidental speech, poetry into prose.

‘If we bear in mind that Religion must accommodate itself to the intellectual capacities of those whom it is to influence, we shall be surprised to find much of true religion where we only expected degrading superstition, or an absurd worship of idols.<sup>1</sup>

‘The *intention* of religion, wherever we meet it, is always holy. However imperfect, however childish a religion may be, it always places the human soul in the Presence of God; and however imperfect and however childish the conception of God may be, it always represents the highest ideal of perfection which the human soul for the time being can reach and grasp.

‘In our own religion and in the language of the New Testament, there are many things which disclose their true meaning to those only who know what language is made of, who have not only ears to hear, but a heart to understand the real meaning of parables.’<sup>2</sup>

What seemed an idol-hymn, now breathes of Thee,  
Tuned by Faith's ear to some celestial melody.

*Christian Year.*

<sup>1</sup> See a most illuminative article on ‘Shamanism,’ by J. Stadling, *Contemporary Review*, January 1901.

<sup>2</sup> M.M. *Introd. Sc. Rel.* pp. 191, 192, 203, 204, 205, 266.

Hence, when we find the names 'El-lil and Marduk, Tamzi and Nergal, Namtar and Nannar, Nindar and Adar, Ningirsu and Ninib,' all used with the self-same predicates, we can only account for it by assuming that each title was 'a fresh effort in naming the Infinite' and that these varied names were employed to describe the visible sun<sup>1</sup> in its different aspects as a fit emblem of the Invisible God Who is Himself the SUN of suns.

The entire solar system in its vast complexity was regarded as simply one great Being, and all its parts as partial expressions of Himself.

Thus, in Egypt, there was a Three-fold aspect of the Sun: 'I am Kheperâ in the morning, Râ at noon, Tmu in the evening.'

'That which is One sage's name in various ways,' says the Indian Rig-Veda; 'the wise poets represent Him who is One with beautiful wings in many ways.'

In the evening Agni becomes Varuna; He becomes Mitra when rising in the morning; having become Savitri, He passes through the sky; having become Indra, He warms the heaven in the middle. (*Atharva Veda*, xiii. 3, 13.)

This fact is beautifully illustrated (Gen. xvi. 13) where Hagar, having experienced the Divine care, called the name of the Lord that spake unto her—'Thou art El Roi, the God of Seeing,' *i.e.* the Omniscient One.

Yea, the darkness hideth not from Thee: the darkness and Light are both alike to Thee. (Ps. cxxxix. 12.)

### § 6. *The Lord of Death*

El-lil, the Sun-god, ruled among the shades below. As NINIB, He was the Sun veiled behind the grey clouds of Dawn (*i.e.* the hour just before daybreak, when the tides of human life ebb low), and (as *rising* from a place below the earth) 'the offspring of Ê-Kur'; but He was *also* the Early-morning-sun, the God of Healing and Spring, who revived the dead vegetation of winter; an Easter deity, 'the Light of heaven and earth, Who changes darkness into light.'

<sup>1</sup> Renouf, *Hib. Lect.* pp. xv, 84, 89, 107, 108, 232, 233.

In Egypt, as Anubis typified the darkest part of the night or the earliest dawn, so Kheperâ, the Rising sun, 'Who never saw corruption,' was a type of the dead body about to burst forth into new life in a glorified form, and was symbolised as a mummy whose helmet was a scarabæus, emblem of Evolution.<sup>1</sup>

The pilgrim-soul was assured (if *identified* with Him) of an everlasting life. 'I shall live, I shall germinate, I shall wake up in peace. Mine eyes shall not decay; the form of my face shall not change, mine ears shall not become deaf,' says one of the most important chapters in the Ritual (154th), which is entitled 'The chapter of not letting the body perish or decay.'

A vignette shows the Sun's rays falling on the corpse as it lies on the bier (*cf.* Job xix. 25-27) :—

Thou turnest Thy FACE towards the beautiful Amenti.<sup>2</sup>

*Book of Dead.*

Shine with Thy Rays of Light upon my body day by day.

*Hymn to Râ, the Sun-god.*

That beautiful Garden

Blossoming under the rays of Christ. (*Par.* xxiii. 71.)

The soil that everywhere breathes fragrance.

Dante (A.D. 1265-1321), *Purg.* xxviii. 6.

The ideographs for Nuzku and 'DAY-BREAK' are the same.<sup>3</sup>

Until the Day break and the Day-Star arise in your hearts. (2 Peter i. 19; *cf.* John xxi. 4.)

I flee for refuge unto the Lord of the *Daybreak.* (*Koran.*)

NAMTAR, the Sumerian Spirit of Pestilence, was NERGAL, the Semitic Warrior-god of the zenith, or Midday-sun. He was also the sun of Winter and the darker side of nature; the God of death, whose special function was to guard and defend the realm of the dead; 'LORD OF HADES, son of

<sup>1</sup> *Dawn*, 138 note 5, 139, 163. Kheperâ—He that *Is*—was simply a phase of Tmu, the night-sun at the twelfth hour, who became Harmâchus at Sun-rise. From Kheperâ's tears men and women sprang; *cf.* John xi. 35, 41, 43.

<sup>2</sup> See pp. 113, 114 note 1, 288, 370.

<sup>3</sup> Nuzku was identified with the Semitic Nabû, Namtar, Nergal and Nannar. Sayce, *Hib. Lect.* 191 note 1, 148, 154-156, 244, 310, 311.



El-lil.' A hymn from the Kuta-ritual describes Him as 'God of the distant Invisible Land,' and a dirge introduced into an impressive hymn to Nergal speaks of Him who descended to the breast of the earth, to the land of the dead—as 'the HERO who has gone to the distant Invisible Land.'<sup>1</sup>

*Cf.* The land of far distances—the land which is very far off.  
Thine *own* Land! (Is. xxxiii. 17, *mg. Var.*)

A land of magnificent distances, wide horizons!

As Lord of Hades, Nergal was Champion of the gods, and therefore the Destroyer of the wicked. (*Cf.* Job xix. 25 : *Var. Avenger.*)

He was the Nocturnal sun pure and simple, shining still in midnight gloom although invisible; who, having accomplished His daily work in the bright upper world descended as 'the God of glowing Fire' to illumine awhile the nether-world.

A funeral hymn composed in Kuta begins:—

Let Nergal be glorified, the HERO of the gods,  
Who cometh forth as the Strong One—the son of El-lil.  
The Fire-god who illumines the gloom of darkness,  
The Sun-god is He—the God Who is King of the dead and living.<sup>2</sup>

But Fire is also the great PURIFIER, and accordingly Nergal was further termed 'He who burns,'<sup>3</sup> 'the Glowing Flame,' and as GIBIL-NUZKU He was the Fire-god:

O Fire-god, in Thy holy fire,  
In the House of Darkness, Thou settest the light.

Thou who drivest away the evil spirits; who furtherest the well-being of life; who strikest the breast of the wicked with terror: Fire, the destroyer of foes, dread weapon which drivest away pestilence.<sup>4</sup>

The Indian Siva is 'the Lord of the burning-ground,' who 'burns up sin as fire bleaches the jungle grass.'

<sup>1</sup> Jastrow, pp. 576, 563.

<sup>2</sup> See pp. 29 n. 1, 48, 50, 75, 150, 370, 371, 393.

<sup>3</sup> Heb. xii. 29: 'Our God is a consuming Fire.' Jastrow, pp. 65, 67.

<sup>4</sup> Hymn to Gibil, Ragozin's *Story of Chaldea*, p. 173; Sayce, *Hib. Lect.* p. 478.

Ptah, the Spirit of Divine FIRE, the Creator-Spirit of Egypt, was the equivalent of Nuzku and Siva in this respect.

At Men-nofer, 'the Holy Foundation' or 'Good Abode' (the Memphis of Herodotus), Ptah's shrine was of hoariest antiquity, and probably established long before the days of Mena, the first human king of Egypt<sup>1</sup> (whose own name signifieth 'he that *belongeth* to the One who endureth for ever!'), B.C. 4777.<sup>2</sup>

Minnofirû (if the correct pronunciation of Memphis) probably signifies 'THE HAVEN OF THE GOOD,' whither the blessed dead came to rest beside the God of the dead,<sup>3</sup> and thereby attain the spiritual privilege of re-birth into the Land of perfect bliss.'

It is a most singular coincidence that one of Ninib's titles was 'the SHEPHERD Nuzku,' for Ptah also was represented as a dwarf<sup>4</sup> holding a *Shepherd's crook*, the Royal sceptre, and the Judge's whip of chastisement. From His neck hung the cornucopia of joy and plenty, and the emblem of stability. He trampled under foot two crocodiles, symbols of the darkness of death which has been overcome. (Ps. xci. 13.)

He was 'the REVEALER,' or 'Opener of Good Things,' and ever represented as a Mummy, His lower limbs swathed in bandages, but bearing the Sign of *Life* on His Bosom,<sup>5</sup> and crowned with the scarab, emblem of new life.

He carried the Keys of Life and Death, and as 'Ptah' was the Opener, but as 'Temu' the Closer, of the day.

I am He that openeth and no man shutteth. . . .

Fear not; I am the First and the Last. I Am the Living One that died; and, behold, I am alive for evermore, Amen; and have the *Keys* of Hades and of death. (Matt. xvii. 2; Rev. iii. 7, i. 17-18.)

<sup>1</sup> Herodotus.

<sup>2</sup> Petrie's date. Lepsius gives B.C. 5892; Champollion, 5867; Mariette, 5004; Brugsch, 4455.

<sup>3</sup> *Dawn*, pp. 233, 234 note 1. A Christian tomb at Jerusalem is inscribed 'Buried near his Lord.'

<sup>4</sup> Thus, the Hindu Vishnu in his fifth *âvatara* became a Dwarf in order to destroy the demon Bali, who had supreme dominion over the three worlds.

<sup>5</sup> See woodcut, *Dawn*, p. 117.

As Temu, Ptah was crowned with a lotus-lily (symbol of Light) which in Christian typology is emblematic of Baptism and Resurrection-life. (Cf. Rom. vi. 3-5.)

This Lily, rising from the waters of death, is a remarkably prominent feature in Egyptian pictures concerning the Future State; e.g. the dead man about to step into the solar bark holds one in his hand, as if he said,

‘*I shall not drown!*’<sup>1</sup>

and the Osirian mummy, prepared for the tomb by Anubis, is crowned with a lotus.

In Ptah’s temple there was a statue of the god facing the north wind, and holding in His hand a mouse inscribed, ‘Whosoever looks on me let him revere the gods!’ for, says Herodotus, ‘this Egyptian king prayed to God, and God heard his prayer and sent judgment.’

This statue was an *ex-voto* commemorating a victory wrought by Divine power over the Assyrians under Sennacherib, which the Bible ascribes to ‘the Angel of Jehovah.’

Now the Egyptian symbol of Pestilence was a mouse;<sup>2</sup> accordingly, we are not surprised to find that Josephus (quoting ‘Berosus, who wrote of the affairs of Chaldea’) mentions that ‘Sennacherib found his army under Rabshakeh, his general, in danger, for God had sent a *pestilential distemper* upon his army, and on the very first night of the siege [of Jerusalem] 185,000 with their captains and generals were destroyed.’

The mouse was dedicated to Anubis, God of the dead, and thousands of sacred mummified mice have been found at Memphis.

This ‘Radiant, fair-faced God,’ Ptah, was the first to unveil the dead mummy’s face and to awaken the soul to Life in His own bosom. (See pp. 113, 132.)

With unveiled face reflecting, as a mirror, the glory of the Lord, are being *changed* into the same Image from glory to glory even as by the Lord, the Spirit. (2 Cor. iii. 18, R.V.; Luke ix. 29.)

The cemetery at Memphis bore the title of ‘Blessed

<sup>1</sup> *Book of Dead*, ch. 64, ‘not shipwrecked,’ p. 130; III. *Dawn*, pp. 179, 196.

<sup>2</sup> Rats are now the acknowledged precursors and spreaders of plague.

Immortality,' and its canal was named after the 'Voyage of the Unseen-waters.'<sup>1</sup>

There, also, was the territory of Sokhet-Râ, 'the Fields of the Sun,' the earthly type of the Meadows of Râ in the Milky Way (which the Canadian Indians call 'the Path of Souls,' and the Japanese 'the Celestial River, Ama-no-gawa, the milky stream'). Another cemetery was called Sokhet-Hotpû, 'the Meadow of REST,' and a third 'the Fields of Peace.'<sup>2</sup>

Close to that sacred city the Great Pyramid towered upon a lonely rock, above the Nile's western bank—type of that House of Light to which Thoth, 'the Eternal Wisdom'—the Heart of Râ—'conducts the Illuminate.'<sup>3</sup>

One of the most sacred spots in the ancient world was the renowned Sumerian necropolis Gudu-a-ki—ADORATION (in Semitic Kutu—'the RESTING Place'). Nergal 'the Strong, the Bright One,'<sup>4</sup> was its protecting deity, and there was 'the temple of 'Sulim, His sanctuary,' Ê-sidlam, whence He became known as 'the God that rises up from Sidlam.'<sup>5</sup> 'Sulim, akin to PEACE, breathes a fragrance of benediction, salvation and divine rest; and Kuta was just another designation for Arâlu :

Enter, O mistress, welcome in Kuta.

The Palace of the Land of No Return greets Thee.

Nergal, the King of Arâlu, ruled over Uru-gal, the 'Great City' of Death and the tomb.

All the most ancient *Sanctuaries* in Sumêr and Egypt were surrounded by vast cemeteries. Prof. W. R. Smith wrote on Ex. xxi. 13, 14: 'Here the right of *Asylum*

<sup>1</sup> The cemeteries around Memphis existed long before the Great Pyramid was built. Hosea mentions burial at Memphis (ix. 6).

<sup>2</sup> The author of *Christian Authority*, writing of the early centuries of our era, remarks that 'the word for Resting-place, *κοιμητήριον*, is only found in Christian inscriptions.'—*Archæology and Authority*, p. 373.

<sup>3</sup> *Book of Dead; Dawn*, p. 180.

<sup>4</sup> Sayce, *Hib. Lect.* pp. 194, 195; Maspero, *Dawn*, p. 645, note 1: the blazing, mid-day sun.

<sup>5</sup> So called in Dungi's inscription, *cir.* 2900 B.C. Jastrow, pp. 65, 563, 570 notes 2, 3.

belongs to all altars, but it was afterwards limited to *certain old sanctuaries*—the Cities of Refuge.’<sup>1</sup>

A beautiful thought, which thus places the dead in the sheltering shrine of God’s Presence!

On the top of Atago-Yâma, in Japan, is a cemetery called ‘soul-beckoning Rest.’<sup>2</sup>

Like the Egyptian Amenti, the west was the Palace of the Sumerian Sun-god, *Mar-tu*, ‘into which He returned at sunset.’

The great gods of the lower world were ‘fifty in number’; and their golden throne in Arâlu was beside the Living Waters of which they were custodians. They were the ‘offspring of Anu,’ the Heaven-Father.

It is not a little curious that these spirits were denoted by the numeral 8 (Sumerian *usa*), which is considered by Christian typologists to be the Resurrection-number; and further, that the Egyptian priests called their Funeral Ritual ‘the Scroll of the Master of the Secret House, or Hidden Places’; for these terrestrial spirits were Anûna-ge, *i.e.* ‘the Masters of the under-world,’<sup>3</sup> ‘the great divine Princes’ (*cf.* Dan. x. 13, xii. 1) of whom it is said ‘the Spirits of earth shall all behold Thy Face.’ This may be an allusion to the Masters who initiated the neophyte into the Mysteries of the Future Life (for the Creation-epic says: ‘He that feareth the Anûnaki shall prolong his days’); or to the spirits of dead emperors, sages or heroes, who, in their lifetime having been public benefactors, were at death exalted into saints, or demi-gods, and still influenced mortals for their good;<sup>4</sup> but, still more emphatically, to those great Masters of the spiritual life to whom, as to Enoch, Shem and Melchizedek, the Oracles of the Primal Revelation were committed.

<sup>1</sup> *Rel. Semites*, p. 148, note 1.

<sup>2</sup> *Mikado’s Empire*, p. 260.

<sup>3</sup> In Semitic, Anunaki. Sayce, *Hib. Lect.* pp. 141, 183 note 1, Jenen. (Even the ‘seven evil spirits’ [or demons], being the creation of Anu the Heaven-Father, were not essentially evil, but ‘the messengers of Anu their king.’) Samas was ‘Judge of the Anûnaki.’

<sup>4</sup> Equivalent to the Indian Pitris. See pp. 7 note 4, 128.

‘The whole conception of the Book of the Dead was the initiation into the mysteries of Life and Death, and its object Union with Osiris,’ says Mr. Adams, in his suggestive *Book of the Master*.<sup>1</sup>

O send out Thy light and Thy truth; let them lead me and guide me into Thy holy Hill, and to Thy Dwelling-place. (Ps. xliii. 3.)

The God El-lil was

LORD OF THE WIND.

Down to the closing days of the Assyrian Empire, the four winds, ‘the gods of Nipur,’ were worshipped.

Mātu, the tempest, was the messenger of El-lil; *cf.* the Marûts, the Storm-spirits of the Aryan Veda,<sup>2</sup> and thus classified by Victor Hugo: ‘those Titanic monsters that we call gales the Indians call Marûts; the Jews the Cherubim; the Greeks *Aquilones*; these are the invincible and winged birds of prey of the Infinite.’<sup>3</sup> Im, the Storm-wind, brought vivifying showers and purified the waters.

St. Clement of Alexandria, writing of elemental spirits, said:

It is absurd to call them devils, for they are only inferior Angels, the powers which inhabit the elements, move the winds, and distribute showers, and as such are agents of, and subject to God.<sup>4</sup>

Mr. Ruskin also explains:

By Gods, in the plural, I mean the totality of spiritual powers, delegated by the Lord of the universe to do, in their several heights, or offices, parts of His will respecting man, or the world that man is imprisoned in; not as myself knowing, or in security believing, that there are such, but *in meekness* accepting the testimony and belief of all ages, to the presence in heaven and earth of angels, principalities, powers, thrones, and the like—with genii, fairies, or spirits, ministering and guarding, or destroying and tempting, or aiding good work, and inspiring the mightiest.

<sup>1</sup> Pub. by J. Murray.

<sup>2</sup> *Vide* excellent description, M. M. *Physical Rel.* pp. 317–320.

<sup>3</sup> *Toilers of the Sea*; *cf.* Job xxxviii. 1; Ezek. xxxvii. 9; Dan. vii. 2; Zech. vi. 5, *mg.*; Ezek. i. 4, 5; Rev. iv. 6.

<sup>4</sup> *Strom.* vi. 17. In the Christian catacombs the Angel of the Dew represents Christ under ‘the Form of the fourth’ in the fiery furnace; *cf.* Hosea xiv. 5. See p. 264.

For all these I take the general word 'gods' as the best understood in all languages, and the truest and the widest in meaning including the minor ones of seraph, cherub, ghost, wraith, and the like; and myself knowing for indisputable fact that no true happiness exists, nor is any good work ever done by human creatures, but in the sense or imagination of such presences.<sup>1</sup>

Who maketh winds His messengers (or 'His angels to be winds,' R.V. and *mg.* Ps. civ. 4, *Var.*; ciii. 21, cxlviii. 8; Ex. x. 13, 19, xiv. 19, 21, 22; Heb. i. 7; Dan. iii. 20, 22, *mg.*, vii. 2; Rev. vii. 1).

The Gods of Egypt are 'the mighty ones,' *i.e.* the forces acting throughout the universe according to a fixed unchangeable law.<sup>2</sup>

On the VIIth Creation-tablet thanksgiving is offered to the 'God of the good wind, Granter of blessings, Who turned whatever was little to much!'<sup>3</sup> 'Whose favourable wind we *experienced* in sore distress [*or hard straits*]; let men praise, let them yield Him submission'; and centuries later (660 B.C.) by an oracle Istar thus comforts a suppliant:

Fear not! the wind which speaks to thee  
Comes with speech from Me.<sup>4</sup>

It is interesting to compare the preceding facts with the hymns of the modern Ainu of Yezo (who are among the last representatives of 'the ancient Nature-worship, or Shamanistic creed), for the Ainu deify the mountains, forests and sea, and a chant to their Kami (gods, or, more accurately, wonderful unaccountable objects such as atmospheric phenomena &c.) says:

To the Sea which nourishes us, to the Forest that protects us, we present our grateful thanks. You are two Mothers that nourish the same child.<sup>5</sup>

<sup>1</sup> *Præterita*, vol. iii. p. 172.

<sup>2</sup> Renouf, *Hib. Lect.* p. 209. *Book of the Dead*, cp. 125.

<sup>3</sup> *Cf.* 1 Kings xvii. 14-16; John ii. 3-10, vi. 5-14.

<sup>4</sup> *Cf.* Matt. xiv. 26-31.

<sup>5</sup> Griffis, *Religion of Japan*, p. 30. *Mikado's Empire*, p. 34.

## CHAPTER IV

## SHEPHERD AND BISHOP OF SOULS

‘Other sheep I have.’—JOHN x. 16.

§ 1. *The Good Shepherd*

ONE of the earliest titles of Sumerian kings was ‘The Shepherd,’ e.g. ‘The Shepherd of El-lil,’ and their subjects were regarded as a flock to be shepherded for God, the words ‘Ruler’ and ‘Shepherd’ being synonymous.

We have both renderings in the 23rd Hebrew Psalm: ‘The Lord is my Shepherd,’ A.V., and ‘the Lord doth rule me’ (*Vulgate* Mic. vii. 14, *mg.*)

The Government shall be upon His shoulder.—The Key of the House. (Is. ix. 6, xxii. 22.)

He layeth [the lost sheep] on His own shoulder. (Luke xv. 5 Gk.].) Cf. Gen. xlvi. 15, ‘The Lord which shepherded me all my life long,’ *lit. Var.*; Ps. xxviii. 9, *mg.*; Is. xl. 11.

The Indian Veda describes Pūshan,<sup>1</sup> the universal SHEPHERD, as ‘Lord of the Path,’ who laid out the Road from this world to the next, taking by the hand and guiding safely along the dangerous paths the unborn (immortal part, i.e. the soul) to the happiest abodes.

As Leader and King of the dead ‘He showed the Way to many’—the Great Key-bearer.

Thus the Sumerian Nergal was designated Māsu, i.e. hero, sometimes rendered Asari-du, ‘First-born, or LEADER.’ Cf. Isa. ix. 6, ‘His name shall be called . . . HERO-GOD’;<sup>2</sup> the Forerunner . . .’ *Var.* Heb. ii. 10–15, vi. 20. Prince of Life. Acts iii. 15; cf. 1 Kgs. i. 35, *mg.* R.V.)

<sup>1</sup> Pūshan was one with Savitri, the son of Dyaus, the sky, the VIVIFIER, who awakens the world and mankind each morning from sleep: i.e. the Sun.

<sup>2</sup> G. A. Smith, *Expositor's Bible*. See pp. 27, 41, 50, 75, 150.



An incantation against Fever states that the 'fever-demon slaughters the cattle of the god Ner in the pasture.'

Four divine hounds guarded the portals of Êsagila, the temple of Marduk, the beneficent God of the later Babylonian religion: viz. Ukkumu, the Seizer; Akkulu, the Devourer; Iltebtû, the Pursuer; and Iksuda, the Capturer, or *Bringer-back*,<sup>1</sup> i.e. as a shepherd's collie dog. Clearly all these were allegorical names symbolic of Disease and Death:—

Thus saith the Lord God . . . when I send My four sore judgments . . . the sword, and the famine, the noisome beast, and the pestilence, to cut off man and beast. (Ezek. xiv. 21.)

With these four hounds we may connect the three-headed, four-eyed Dog of the Hindu Yâma (past whom Savitri, Agni, and Pûshan led their flock in safety); the Greek Kerberus; the stone figures of dogs Ama-inu and Koma-inu, found in Japanese Shintō temple-grounds (*lit.* 'the heavenly dog and the Korean dog'), who are credited with the power of driving off demons; and the dog who is brought to gaze upon the face of the Parsî dead in India; also the stars Canis Major and Canis Minor, who guarded the portals of the northern sky.

The Egyptian god Anubis, who was God of the dead in the ages prior to Osiris, typified the darkest part of the night, and was represented with a jackal's head, for Death seizes his prey by night.

But Anubis had also a very wonderful name—Ûap-uaitû, 'the LIVING GOD!'—for He was 'Lord of the tomb, Protector of the dead, Guide of the Celestial ways,' and led human souls into 'the Divine Palace' of God, whose 'Son and Messenger' He was. The early Christians in Egypt recognised in Anubis their own Christ. (*Cf.* Ps. lxxviii. 15, P.B.V.: 'He led them all the night through with a light of Fire.')

In the hymns of Kutu, the great burial-city of Sumêr, mankind are called 'the cattle of the God Ner,' for as a Shepherd gathers home his flocks at dusk, so did this great God summon the dead to rest. On the tomb of Seti I.

<sup>1</sup> 'Ein-hohler,' Delitzsch, *Wo lag das Paradies?* Dawn, p. 158, note 2.

at Thebes, the God Horus refers to men as 'the flock of Râ, the flock of the Sun.'

Cf. Ps. xlix. 14, R.V.: 'They are appointed as a flock for Sheol; Death shall be their SHEPHERD.' 'We are the people of His pasture, and the sheep of His hand.' Ps. xcvi. 7; Isa. xl. 11.

Like Anubis, Nergal was sometimes represented as jackal-headed; His symbol was a Lion, and His name 'the God of battles' (a title and symbol which He shared with Ninib).

For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. (1 Cor. xv. 25, 26.)

He struck Death powerless and brought Light and Immortality to Life. (2 Tim. i. 10.)

When Thou hadst overcome the sharpness of death, Thou didst open the Kingdom of Heaven to all believers. (*Te Deum.*)

In the God-given thought of the Vedic poet, Yâma<sup>1</sup> was 'the first to brave death's rushing stream, to point the road to heaven and welcome others to that bright abode. No pall can rob us of the Path thus won by Thee: Yâma, Who hath opened a way from Depth to Height to find a place for us, a home which none can take away; <sup>2</sup> whither our forefathers have departed and all the living go . . . . The *Firstborn of death*, the first arrival in the kingdom of the departed, natural Head of the long procession who follow Him: Yâma, the Prince of the holy.' <sup>3</sup>

Although immortal, Yâma chose to die, and so became the first to tread the dark road through death to Life.

'Yâma was originally a representative of the setting sun, the first Immortal, and afterwards the first mortal, who entered the blessed abode beyond the West,' says Prof. Max Müller; but according to Prof. Hillebrandt, Yâma is the moon.

The Egyptian Osiris, the sinking sun of Yesterday, was also entitled 'the Forefather of Light, Firstborn of the Mummies.' Dr. Budge says that He was the Midnight sun, and always represented as a mummy; thus emphasising

<sup>1</sup> The Japanese Ema-Ô; in Sanskrit Yâma-râja.

<sup>2</sup> John xiv. 1-3; Heb. ii. 9-18.

<sup>3</sup> *Rig Veda* x. 1, 14.

the truth that God gives Life through death. In one aspect Osiris was a solar deity, and originally seems to have represented the sun after it had set, but He is also identified with the moon.<sup>1</sup> 'Hail to Thee, Osiris, Lord of eternity. When Thou art in heaven, Thou appearest as the sun, and *Thou renewest Thy Form* as the moon.'<sup>2</sup>

The sun of To-day, Amen-Râ, was the Hidden God revealed or made visible, for Amen was hidden behind an impenetrable Veil, but as 'Amen-Osiris' was represented in Form of a mummy, holding a sceptre, scourge,<sup>3</sup> and crozier, like the earliest God, Ptah: 'The SHEPHERD and BISHOP OF SOULS.' (1 Pet. ii. 25.)

As Ra-Tmu, He was 'Lord of the Great House; Prince, Life, Strength, Health.'<sup>4</sup>

*Cf.* 'The First-fruits of them that slept;' 'the First-begotten from among the dead,' and 'the Prince of the kings of the earth.'

'The Head of the body, the Church: the Beginning, the First-born from the dead; that in all things He might have the pre-eminence.' (1 Cor. xv. 20, Gk.; Rev. i. 5; Ps. ii. 6; Col. i. 18.)

## § 2. *The Tree of Life*

But there is still a more lovely conception of Arâlu—the Land beyond the grave.

Within the earth was 'the Holy House of the Great Mother,' Mother of Sorrows (with whom, I think, undoubtedly we may connect Durgâ-Kâli, the Hindu Mother of Woe, and the Greek Demeter), Davkina, Lady of the Tree of Life, whose son, Tamzi the SHEPHERD (another Form of Nergal), was the bright, beautiful Sun-god from Eridu.

The earliest form of the Tree of Life was an ever-green cedar, 'the Pine-tree of Eridu,' the Holy City, which grew in a garden, having its roots in the Abyss.

The Egyptians represented this mythologically by 'the sycamore of emerald,' green being the colour of the DAWN.<sup>5</sup>

I Am like a green Fir-tree, said JHVH: from Me is thy fruit found. (Hosea xiv. 8.)

<sup>1</sup> Budge, *Egyptian Ideas of Future Life*.

<sup>2</sup> Hymn at temple of El Khargeh.

<sup>3</sup> St. Luke xii. 47, 48, 'Flail'; Matt. iii. 12; John ii. 15.

<sup>4</sup> *Book of Dead*, ch. xvii.

<sup>5</sup> Renouf, *Hib. Lect.* p. xiii.

It was also the special colour of Purgatory, emblematic of Life, Hope, and Victory. Dante represents the Souls in the Valley of Flowers as seated upon the green grass, and the angels who visit Purgatory as clad in living green (*cf.* Mark vi. 39, Rev. iv. 3, *emerald* Rainbow). Even in Limbo the good heathen sages, although shut out from the Beatific Vision, are found dwelling in

A field where all was fresh and green  
On open ground, high, full of light and clear, <sup>1</sup>

and not excluded from blessed ministries.

The TREE OF LIFE is pictured on many of the glazed earthenware coffins found at Erech,<sup>2</sup> another notably sacred necropolis. As the dead were brought uncoffined from vast distances by caravans of pilgrims their coffins were purchased at the Temple, and thus the specific doctrine of that sanctuary would be imaged thereon. Why should this have been, unless it were BECAUSE they looked for an *un-dying* Life beyond the grave—'the Life of the World to come'?

Souls resembling 'bat-like forms of feathered men' dwelt in Arâlu : <sup>3</sup>

To Arâlu, the Land whence none return, I turn myself.  
I spread like a bird my hands [? wings] I descend.  
I descend to the House of Darkness—the dwelling of the  
God Irkalla <sup>4</sup>;

Like a bird may it fly to a lofty place ;  
To the holy hands of its God may it ascend. <sup>5</sup>

Like a dove he ascended to the Heaven of Anu ;  
calling to mind the Egyptian soul-emblem *bâ*—a human-headed bird roosting upon the temple gateways. This kindly,

<sup>1</sup> *Inf.* iv. 111, 118 ; *Purg.* xxviii. 14–17 ; *Par.* vii. 75, viii. 28, 29.

<sup>2</sup> Gen. x. 10. See pp. 56, 159.

<sup>3</sup> 'Human-faced birds imprisoned flit.'—Prof. Dyer's trans. of *Descent of Istar*, B.C. 2200, *cir.* time of Khammurabi and Abraham. Dante's *Inferno*, xiii. 10–15 ; Virgil's *Æneid*, iii.

<sup>4</sup> Irkalla is translated 'the Great Devourer' on a tablet in the British Museum. Irkalla was also the consort of Allat, Queen of Arâlu : Jastrow, p. 563. Sayce, *Hib. Lect.* p. 154. *Cf.* Herakles, *Stone Lore*, p. 150, n. 1 : see p. 93, n. 5.

<sup>5</sup> Sumerian prayer for a departing soul.

gentle bird returned at times from its perilous journeys through space, to visit the mummy in the tomb and comfort it with the sign of Life.<sup>1</sup>

In Japan the *torii*, or two-columned Gateway, with its upward curving lintel (arching like a double cross), stands alike before the tiniest garden shrine and the loftiest Shintō temple. Some say its name 'the Bird-perch' comes from the sacred cocks who roosted there, and aroused the priests at dawn; but the actual reason is unknown. Anyway, the Cock is the *Bird of RESURRECTION*, which awakens the dead into real life.

*Cf.* the lych-gate, where the coffin rests, at the entrance to English churchyards.

When St. Polycarp was burned, the Greeks 'saw a dove soaring from his body, as it were his pure, innocent soul.'<sup>2</sup>

Moslems say that the souls of the just, in the form of white birds, dwell under the Throne of God. At Mekka, their sacred city (and also in the Mosque of Omar, beneath the sacred Rock which marks the site of the old altar of the Jewish Temple), there is a cave called the 'Well of Souls,' supposed to be the mouth of the Abyss, which is sealed with a great stone, the Foundation Stone of heaven and earth.

This idea of souls turning into birds is mentioned in 'The Golden Legend,' in the voyage of St. Brendan to Brazylle, and is familiar to Dante.

The Kutu Creation-records speak of the *original* form of men being birds, with the heads of ravens.

<sup>1</sup> Khû in Egyptian (*sig.* to be luminous) is specially applied to the disembodied spirit; and, very curiously, Khû in Sumerian *sig.* a bird.—Tomlinson, *Abraham and his Age*, p. 255. Illust. in *Dawn*, pp. 179, 183; Budge's *Ani-Papyrus*, fig. 2.

<sup>2</sup> THE TWO DOVES.—In his description of the funeral scene at Windsor a *Daily Mail* reporter says: 'And then befel a thing so strange and beautiful as to almost pass belief. Just as the jewelled crown upon the coffin passed into the open air a dove flew out, from over the chapel door. There it circled for a moment, when its mate flew out, and, both together, those grey birds flew slowly side by side over the quarters of the Military Knights and on towards the tomb at Frogmore. They might have been the spirits of the Queen and Consort.'—Monday, Feb. 4, 1901.

All the gods of Arâlu were gods of vegetation and fertility—*therefore*, of LIFE.<sup>1</sup>

Nana, the earth or mother goddess, was one with an earlier deity, 'Sutitil'—'the goddess who quickens the body';<sup>2</sup> and Davkina, the fertilising mould, was the great Mother to whose bosom all returned for RE-CREATION.

Bil-Marduk, as sun of early spring, was 'the Restorer to Life,' and identified in the hymns with NINGIRSU, 'God of the corn-heaps,'<sup>3</sup> the name under which Tamzi of Eridu was adored at Tello. It is equivalent to 'the Lord of the Harvest' of the Gospels, by which title God is still known in the Hebrides. An archaic Babylonian seal represents Ningirsu, the corn-god, adorned with ears of corn and receiving others as first-fruits.<sup>4</sup> Cf. Lev. xxiii. 10-12; Ex. xxiii. 19; Acts xxvi. 23; 1 Cor. xv. 20, 23, 'Sown,' 42.

In the Sumerian Arâlu the crops grew without cultivation.

'A mortal ripens like corn: like corn he springs up again,' says the Katha-upanishad of India.

Another name of the Egyptian funeral-ritual is 'Springing up by Day'—the Resurrection-book!

In the Lily-fields of Alu<sup>5</sup>—the Meadows of the setting Sun—the wheat grew higher than the tall palm trees; the light there was sweet, and the foliage tender.

Thus also Asama, the radiant Japanese deity who bestows on pilgrims Life's elixir (hidden in the recesses of Fuji-nō-yâma, the deathless mountain),<sup>6</sup> is called Ko-ne-hana-saka-ya-hime, *i.e.* 'the Princess who makes the blossoms of the trees to flower.'

The Egyptians called their cemeteries 'the Meadows of Rest,' 'the Emerald Fields,' 'Thy Meadow of Peace.'

I germinate like the plants: I exist, I live, I germinate! . . . I shall wake up in peace!

*Book of the Dead.*

<sup>1</sup> Ninib-Ningirsu-Tammûz. Maspero, *Dawn*, p. 645, notes 2, 3.

<sup>2</sup> Sayce, *Hib. Lect.* p. 244.

<sup>3</sup> Sayce, *Hib. Lect.* p. 261.

<sup>4</sup> See illustrations in *Light from East*, p. 57.

<sup>5</sup> 'The old Egyptian Ar, or Aru, means a store-house.' *Light*, p. 190. Matt. xix. 30.

<sup>6</sup> 1 Tim. vi. 15, 16: *lit.* 'Who alone hath it in Himself to dispense Deathlessness, dwelling in the Light, which no man can approach unto.'



tains ; and when Gilgames saw them, fear and dread took possession of his heart . . . At sunset and sunrise they guarded the Sun-god.'

A flaming Incense-burner stands between them ; but overhead is the wingèd solar-disk, symbolic of the PRESENCE OF GOD.<sup>1</sup>

If I go down into Sheól, Thou art *there*. (Ps. cxxxix. 8 ; Luke xxiii. 43.)

He placed at the east of the Garden Cherubims, and a flaming sword which turned every way, to keep the Way of the Tree of Life. (Gen. iii. 24.)

Gilgames, the hero of the Epic (which, singularly enough, came from the temple of Erech, the great burial sanctuary), lost the burden of his sins when immersed in the Fountain of Life.

After tossing forty days on the tempestuous Waters of Death, Gilgames arrived on the shores of the happy Incense isle,<sup>2</sup> where, awaiting his arrival, he met his ancestor—*unchanged* in appearance—who sent him to the Place of Healing :

The man whom thou hast brought us covered with sores,  
The eruption on his skin has destroyed the beauty of his  
body,

Take him, O Ardi-Ia,<sup>3</sup>

To the Place of Purification,

To wash his sores in the Water that he may become

White as snow. Let the Ocean carry off the eruption of his  
skin,

That his body may become pure ;<sup>4</sup>

and from thence Gilgames returned—'*Comforted!*' (Cf. Ps. xxiii. 2, P.B.V. 'Waters of Comfort'; Luke xvi. 25, 'Now he is comforted.')

Washed and made pure, Pepi and his Kâ eat bread together in Eternity.<sup>5</sup>

<sup>1</sup> Illust. on seal, *Var.* pl. 35. See pp. 87, 121-2-3, 126, 138, 149, 232, 359.

<sup>2</sup> 'Probably Sokotra,' Hommel.

<sup>3</sup> *i.e.* Ia's Servant who ferries the soul across the river of Death. El-lil was 'the God of the Ferry-boat,' Ilu-nibiru.

<sup>4</sup> *Dawn*, pp. 585-587 ; XIth Deluge-tablet ; Jastrow, pp. 493, 509.

<sup>5</sup> Pyramid of Pepi I.



Ere Dante might enter Purgatory, on his way to regain the lost Paradise, he must encounter upon its threshold the Warden-Angel with His flashing sword, and receive from its point the Seven Wounds. ('Purg.' ix. 104-118.) Is this the *Stigmata*?

In the Japanese Shintō rituals, translated by Sir E. Satow, 'Defilements are to be removed to the nether world; polluted objects and the expiatory sacrifices thrown into rivers and thence carried out to the great blue sea-plain . . . the offences are cleared away and purified, so that there be no remaining offence, like as Shinatō's wind blows apart the manifold clouds of heaven.'

When we remind ourselves that Ptah-Osiris was ever pictured as a mummy, it is startling to find the Christian father Tertullian describing the *linteum* wherewith, just before His own death, the Christ girded Himself to wash His disciples' feet, as the *proprium Osiridis vestem* — 'thus evidently alluding to that great cere-cloth which enveloped the limbs of the Egyptian Saviour-God, in His mysterious rôle of Redeemer and Judge of Souls';<sup>1</sup> and still more noteworthy are the Lord's own words to St. Peter: 'If I bathe thee not, thou hast no part in Me.' (John xiii. 1, 3-5, 7, 8.)

From the sole of the foot even unto the head, there is no soundness in it; but wounds and bruises and putrefying sores . . . woefully sick. (Jer. xvii. 9, Var.)

Thou hast in love to my soul delivered it from the pit of corruption. Thou hast cast all my sins behind Thy back.

He will subdue our iniquities, and Thou wilt cast all their sins into the depths of the sea.

I have blotted out thy transgressions as a thick cloud, and as a cloud thy sins. (Isa. i. 5, 6, xxxviii. 7; Micah vii. 19.)

Amid the inconceivable silence and unimaginable darkness of Amenti, the pilgrim-soul is assured that it is the region of his *Father*, Shû, 'the LIGHT':

He effaces his sins, He destroys his stains! his flesh and bones shall be healthy, as one who is not dead; he shall plunge in the stream of the heavenly River.<sup>2</sup>

<sup>1</sup> Annessi, *L'Égypte et Moïse*, Pt. I, p. 104; Tertullian, *Corona Militis*, 8.

<sup>2</sup> *Book of Dead*, ch. cxlv.

Only those who had bathed in the Waters of Life could 'enter the Gate of the Pure Spirits.'<sup>1</sup>

Blessed are they that wash their robes, that they may have a right to come to the Tree of Life, and may enter in through the Gates into the City. (Rev. xxii. 14, R.V.)

The WELL OF LIFE was in 'Amenti, the Land of Light,' 'where souls enter into their glorified bodies':

'I give the Water of Life to every mummy, to re-unite it with the soul, that it may from henceforth be separated from it no more for ever.'<sup>2</sup>

says Nut, the Mother-Goddess, who stands within a Figsycamore, and pours thence the Immortal Water, while gifting the thirsty pilgrim with the Fruit and Bread of Eternal Life like the Soma of India, which gave life, strength, and immortality (the nectar and ambrosia of Greek mythology), by eating which the feeble swathed one 'obtained power.'<sup>3</sup>

In beautiful harmony with this thought, the Egyptians made their coffins of the imperishable wood of the Sycamore—their Tree of Life!

With Thee is the Fountain of Life, and in Thy Light shall we see light. (Ps. xxxvi. 9.)

So He led them through the depths as through pasture Land. (Ps. cvi. 9, *Wellhausen's trans.*)

An epitaph in the Roman catacombs runs:—

Be of good cheer, O lady! and Osiris, under the earth, give thee to quaff the cooling Water.

There they quaff the sweetness  
From the Well of Quickenings!

St. Peter Damian, A.D. 1072.

Hades is first mentioned in Chinese history 2620 years ago (B.C. 720), when a certain classic speaks of a duke who met his mother at the 'Yellow Fountain.' This phrase the Chinese now use for death, *i.e.* the unseen world.

<sup>1</sup> *Book of Dead*, ch. cxx.

<sup>2</sup> Inscribed on vase of Osu-Ur; *Records of Past*.

<sup>3</sup> *Book of Dead*.

A terrible serpent protected the Fountain and Plant of Life in Arâlu, just as a Dragon guarded the golden Fruit in the Hesperides' Garden which, in Greek tradition, lay amid the western waves, near the Evening Star. By means of a charm, and 'knowing' the correct words, this serpent might be overcome.

In the depths of the mysterious Spring grew a 'Renowned Plant,' in whose heart men found Life. Its flowers resembled hawthorn, but its thorns pricked like a viper. Its name was 'The old man is rejuvenated'; eating thereof one returns to the days of his youth :

If thine hand can lay hold of that Plant without being torn, break from it a branch, and bear it with thee; it will secure for thee eternal youth. (Cf. Ez. xxxiv. 29; Is. xi. 1, 2.)

When Gilgames plucked this branch the serpent stole it from him, and so men lost the gift of Immortality.

The sting of sin is Death, but the Gift of God is Everlasting Life . . . Quickened in the spirit. (1 Cor. xv. 46, 56; Rom. vi. 23; 1 Pet. iii. 18.)

In Akkad, Davkina, the divine Lady of Eden, was 'the goddess of the Tree of Life,' while in southern Sumêr she was 'goddess of the Vine.'

According to Genesis, there were two sacred Trees in Eden; and in the Apocalypse the Tree of Life grows on either bank of the River of the Water of Life.

In Sumêr the Cedar was displaced by the Palm or Vine, and in the later belief the Tree of Life and the Tree of Knowledge were one and the same.

In Egypt there were two Trees of Immortality: one the sycamore, sacred to Nut, the *Sunset*; the other, dedicated to Hathor—the *Dawn*—was the Persea. Under this Tree the Great Cat, which represents Râ the Sun, crushed the head of Apepi, the Serpent of Darkness.<sup>1</sup> At Karnak Thoth is pictured inscribing the believer's name upon the fruit of this Tree.

<sup>1</sup> Renouf, *Hib. Lect.* pp. 13, 237. The Cat, be it observed, *sees in the dark*. 'Yea, the darkness hideth not from Thee,' Ps. cxxxix. 12.

The sycamore, remarkable for its great fertility and very thick, fresh green foliage, defying the hottest sun, flourishes as by a miracle amid the desert sand. Its roots drink water infiltrated from the Nile—*invisible* water, whose existence is not betrayed on the surface.<sup>1</sup> In many Egyptian tombs, Nût is represented amid its branches gifting the deceased with Living Bread and Water. This is the well-known Virgin's Spring and Tree now shown near Heliopolis, under whose shade the Holy Family rested in their flight.<sup>2</sup>

The Kalpa, or Palm-tree, is the Indian Tree of Life, dedicated to the God of Wisdom. It grows in Indra's Paradise, covered with gifts, free to the suppliant who will stretch forth his hand and take them.

In the Japanese paradise of Amida—'Boundless Light,' this Painless Tree is covered with fragrant flowers.

Tûba, the Moslem Tree of Happiness, grows above the seven heavens next to the Throne of God. Amid its roots the River of Life rises. (Sale's 'Koran,' p. 75.)

All Paradise is the Tree of Life.<sup>3</sup>

<sup>1</sup> *Dawn*, p. 121.

<sup>2</sup> Illust. Ebers, *Egypt*, vol. i. pp. 184, 185.

<sup>3</sup> *Paradiso*, xviii. 28-32. Plumptre's note.

## CHAPTER V

## THE MOTHER-LOVE OF GOD

'FRAIL mortality,' very beautifully observes the Roman Pliny, 'mindful of its wickedness and sufferings, divided up the original Godhead into two parts, so that each human being might have what he most needed.'

And the great Christian father, Augustine of Hippo, said :

Under different names they adore the one Divinity, whose eternal power animates all the elements of the world.

In India the supreme God was The ONE—but to enable sinful men to approach Him, He was subdivided into the Tri-mûrti or 'Threefold FACE of Brahm' : *i.e.* Brahmâ, the Creator ; Vishnu, the Preserver and Comforter ;<sup>1</sup> and Siva, the Destroyer. Siva signifies the Bright, Happy One ;<sup>2</sup> although the Destroyer,<sup>3</sup> He re-creates,<sup>4</sup> for Death according to Hindu teaching is simply a change into a new form of Life.

God hath shined into our hearts to give the Light of the knowledge of the Glory of God *in the Face* of Jesus Christ.

The Word was made flesh and dwelt among us, and we beheld His Glory, the Glory as of the Only-begotten of the Father. (2 Cor. iv. 6 ; John i. 14.)

The old-world Trinity was a Divine Family, the Sky-

<sup>1</sup> Vishnu underwent ten incarnations to deliver man from various forms of oppression.

<sup>2</sup> 'The blessed or Happy God.' 1 Tim. i. 11.

<sup>3</sup> 'The Hebrew Shaddai,' Cruden says, 'is translated by some as Destroyer, or Powerful One.' Cf. Job vii. 20, 'O Thou, Preserver of Men.'

<sup>4</sup> P. 69, note.

father, Earth-mother and their Child, the Sun-god.<sup>1</sup> Every deity was twofold, each one having a *reflection* or Face (in Semitic a goddess, *i.e.* a feminine image of Himself<sup>2</sup>), who exhibited the more tender characteristics of the Divine Being—the great Parent-spirit :

‘ A FATHER-MOTHER GOD.’

The Indian Siva is ‘ the Lord who is both male and female,’ an aspect of Truth too often overlooked by Christians : hence, in order to satisfy the craving felt by so many human hearts for this Mother-tenderness, refuge is taken in Mariolatry—but

No earthly Father loves like Thee,  
No Mother e'er so mild,  
Bears and forbears as Thou hast done  
With me, Thy wayward child.

F. W. Faber.

As one whom his mother comforteth, so will I comfort you, and ye shall be comforted. (Isa. lxvi. 13.)

‘ In the Divine Colossus he has found Father and Mother,’ a Sumerian hymn affirms of a pardoned sinner.

‘ Thou art our Father, Thou art our Mother, Thou art our beloved Friend. Thou art the Source of all Strength : give us Strength. Thou art He that bearest the burdens of the universe—help *me* bear the little burdens of this life ;’ thus sang the Rishis of the Veda, 2000-1500 B.C.

‘ God is Father and Mother, Father of all Fathers, and Mother of all Mothers . . . God is the Father of the gods, and the Holy Soul of souls,’ say the Egyptian inscriptions.

‘ Spreadeth she, thy Mother, her wings over thee in her name, Mystery of Heaven . . . O Osiris, king Menkau-Râ,

<sup>1</sup> De Rougé affirms that the Triple element of Father, Mother, and Son is never found in the *primitive* Egyptian doctrines (see p. 153, n. 2) and the Virgin is rarely portrayed in the Catacombs.

<sup>2</sup> It is an interesting inquiry how far this idea foreshadows that of the Church, the Bride of the Lamb, who reflects, like the Moon, the virtues of her Divine Spouse. (Rev. xxi. 9-11 ; Eph. iii. 9-11 ; Song, vi. 10 ; 2 Cor. iii. 18 ; 1 Pet. ii. 9.) The subject is too vast for our present space, but our reader may do well to carry this clue in his thoughts. (Cf. Gal. iv. 26.)

living for ever!' <sup>1</sup> is inscribed on the oldest coffin in the British Museum. <sup>2</sup> Recent research has shown that this is an extract from the 'Book of the Dead,' which was already very ancient at that early date! and that it is 'the earliest explicit mention of the Identification of the dead with Osiris.' (Renouf.) Prior to this Anubis was the God of the Dead (Maspero), and 'Chief of the HOLY MOUNTAIN.'

This Divine Mother was frequently depicted on coffins, spreading her wings over the mummy and assuring him of 'a place among the stars which never set.' Inside one (British Museum, Case L) there is a beautifully painted figure of Nut, standing upon nine bows, signifying that she has put all foes under her feet. (Pp. 372, 42, 119, 140, 339-40.)

Underneath are the Everlasting Arms.

He shall cover thee with His Wings, and thou shalt be safe under His feathers. (Deut. xxxiii. 27; Ps. xci. 4, P.B.V.)

Nin-ki-gal (the Semitic Allat or Arâlûtu), 'Queen of the mighty Land,' <sup>3</sup> was the consort of El-lil of Nipur. (P. 16.)

The name is the feminine form of Al-Îlah, or Allah, the God of Mohammed, as it was the name of the God of Abraham and of Moses. . . . It is derived from a root 'alah,' sig. 'to be agitated, perplexed'—hence 'Fear.' <sup>4</sup> (Cf. Heb. ii. 15, v. 7; Agony—Luke xxii. 44.)

One of Allat's oldest titles was Nin-kharsag, 'Mistress of the Mountain of mankind,' <sup>5</sup> i.e. the lofty world-mountain in Armenia, Kharsag-gal-Kurkura, 'the great Mountain of all Lands, where the gods dwell.' <sup>6</sup>

To this Mountain Isaiah (xiv. 13) alludes:

Thou hast said in thine heart, 'I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon

<sup>1</sup> Cf. the expression of Sophocles concerning a dead king in Hades: 'He reigns in fullest life!'

<sup>2</sup> Menkau-Râ built the third Pyramid, B.C. 3633. Budge, *Guide to Egyptian Rooms I. II.* British Museum, p. 30.

<sup>3</sup> 'Michael, the guiding angel of that beautiful but melancholy land of suffering and expectant souls.' 'Mary is the Queen of Purgatory.' F. W. Faber, *All for Jesus*, pp. 389, 392.

<sup>4</sup> M. M. *Introd. Sc. Rel.* pp. 112, 113. See pp. 7, 16, 149, 218, 236.

<sup>5</sup> B.C. 4500. Lugal-zaggis's inscription.

<sup>6</sup> Jastrow, pp. 558, 610, 614.

the Mount of the congregation in the sides of the North; I will ascend above the heights of the clouds; I will be like the Most High.'

Arálu is synonymous with E-kur, 'the Birth-place and Temple of the earth-spirits.'

As 'Bel-it of E-kur,' Allat was 'Lady of the Lower firmament and one with Nin-lil,' whom a hymn connected with Nipur describes as

'The Lady of the ghost-world,' 'the Reverence of E-sara, the temple of the hosts of heaven,' and 'the Adornment of E-gigunam, the temple of the City of darkness' in Arálu; 'Lady of the land of the City of precious stones' (*cf.* Rev. xxi. 19-21), the 'Heart of Ki-gusura, the temple of the Land of Light.'<sup>1</sup>

Nin-Kigal was 'the Lady of the Great Country,' 'the Bride of the Grave,'<sup>2</sup> the Mother-god of the Spirit-land, 'the mighty Mother,' the Semitic Istar. She 'reflected' Ninazu-Ninib (El-lil under the phase of Spring-time and Morning) the HEALER, *i.e.* the Dawn.

In fact, like the Egyptian Hathor, Isis, Neith, Nut and Nephthys, all these names of the sky, or (as Renouf says) one great Heaven-Mother, were but feminine attributes of the Sun,<sup>3</sup> different aspects or manifestations of the same supreme Sun-god each informed by His Spirit, Isis herself being aptly named Myrionyma, 'the Mother of the myriad names'; and 'Hathor the eye of Râ, the dweller in His brow.'<sup>4</sup>

As Ninib's 'Face,' Allat was called Gula (in the Penitential psalms composed prior to 3800 B.C.<sup>5</sup>). She was peculiarly a HEALING goddess<sup>6</sup> who 'restored the dead to Life,' 'the Great Physician'; the type of perfect goodness, the Good Mother who presided over man's second Birth; the Veiled One who enfolds him in her dark mantle—as did the Egyptian Isis, 'the Divine Mother, Queen of the

<sup>1</sup> Sayce, *Hib. Lect.* pp. 3, 4, 147, 148, 149, 151, 270, 362.

<sup>2</sup> Tel-el-Amarna tablets.

<sup>3</sup> Renouf, *Hib. Lect.* pp. 85, 87, 159.

<sup>4</sup> *Book of Dead*, ch. clxxxvi.

<sup>5</sup> Jastrow, pp. 104, 105, 175. Sayce, *Hib. Lect.* pp. 267, 268.

<sup>6</sup> Sayce, *Hib. Lect.* pp. 335-337.



House of Light,' and Hathor, 'the Lady of the Cemetery,' 'goddess of the sunset.'<sup>1</sup>

As Arâlu, in Sumerian thought, was

'THE PLACE OF THE NEW BIRTH,'

so in the Egyptian teaching was Restau—the grave—in Abtu, 'the Door of the passages of the tomb' which lead into the new Life. (Cf. Ps. lxxviii. 20: 'Unto God the Lord belong ways of escape from death.')

'I am he who was born at Restau.'<sup>2</sup>

A period of *incubation* follows death and precedes the entry into eternal life. 'I am in my egg. . . , I am within the Eye of the Sun. . . . I rise out of the egg in the Hidden Land.'<sup>3</sup> The tomb thus becomes the cradle of a second existence. (Cf. John iii. 3, 5, 6, xii. 24.)

'The Place of Re-birth' is described as a place of scourging and purification, but where pain is eased, sickness destroyed, and Victory gained.<sup>4</sup> Meshkent, who appeared by the babe's cradle at the very moment of birth, and Renenet, who undertook the naming and nurture of the new-born, and was the goddess of the eighth month and Harvest, presided over this 'Birth-room of Osiris,' where the mummy became the 'divine feeble one,' 'a son of God.'<sup>5</sup>

The day of death is called 'the moment of *Initiation* into celestial life' (the *dies natalis* of Greeks, Romans, and early Christians), and the tomb is the 'BIRTH-PLACE.'

Who knows if life be death.

And death—Life?—Euripides.

Seneca spoke of the death-day as 'the Birthday of Immortality.'

The end of death is—BIRTH.—*Bhagavad-Gîtâ*.

What comes after death?—LIFE.—Socrates.

<sup>1</sup> Cf. a deeply interesting concept of the Mother-god Durgâ-Kâli, the reflex of Sîva (pp. 51, 61, 76), who was also Pârvâtî, 'the Lady of the Mountain.' M. M. *Anthrop. Rel.* pp. 160-162, 167; *Phys. Rel.* p. 317. Cf. the Eggs of the German 'Easter Hare.'

<sup>2</sup> *Book of Dead*, ch. cxviii.

<sup>3</sup> Abtu, the Abyss, xxii. xlii.

<sup>4</sup> *Ibid.* ch. xxxi. lxix. cx. cxvii. cxix. cxlvi. cxlvii. German, *feg-feuer*, scouring place, i.e. to cleanse.

<sup>5</sup> *Dawn*, p. 82. Renouf, *Hib. Lect.* p. 160. See pp. 157, 160.

The Sumerian Gula, who is a Life-giver in the widest sense of the word,<sup>1</sup> led the dead into a new life (sharing this power with Ninib), and removed disease by the touch of her hand. She was invoked as 'Healer of diseases,' and called Ma-ma.

'O Gula, Mother who hast borne the black-headed race—a prayer.'—*Ancient Sumerian inscription.*

'May Ningal, Mother of the great gods, speak as my mother in the Presence of Sin, her chosen One' [*lit.* 'utter bright words,' or 'words of Blessing']:

so prayed the king Nabonidus, *cir.* B.C. 550.

Gula's temple in Babylon was E-kharsag-ella, 'House of the Glorious Mountain.'

Turning to Egypt, we find at the close of its solemn Dirge these remarkable words:

Make him *well* in Amenti:

Well is the great one who is in the coffin.

("Is it well with the child?" And she answered, "It is well!"' 2 Kings iv. 25.)

The mummy-case, it must not be forgotten, was called the 'Chest of the *Living*,'<sup>2</sup> BECAUSE 'Osiris, the God of Resurrection and Eternal Life,' was 'Lord of the Funeral-chest.'

[Jacob and Joseph were 'embalmed by the *Physicians*,' and placed in these mummy-chests. (Gen. i. 2, 3, 26.) Their tombs may yet be discovered at Hebron and Shechem. (Gen. xlix. 29, 30; Josh. xxiv. 32; Acts vii. 15, 16.)]

The face depicted on it had ever the eyes *wide open*, indicative of Life and intelligent existence: in fact, the departed was said to be *Awakened*,<sup>3</sup> although he 'slept in

<sup>1</sup> Jastrow, p. 105.

<sup>2</sup> Pyramid of Unas, B.C. 3804.

<sup>3</sup> In the Abbé Vigouroux's *Dictionary Marucchi*, the famous Christian archæologist, refers to the oldest known specimens of the crucifix (dating from the fifth century), and says: 'It is to be remarked that the Christ is represented as still living, with eyes open and without any mark of physical suffering;' and in the sixth century the Figure is always living and clothed in a long tunic. It is only in the twelfth century that 'they cease to represent the Christ as *living and triumphant* on the Cross.' See p. 401.

Osiris.' Thus the mourners sing to the departed in the last chapter of the Dirge, 'Awake, Awake, Osiris! . . . Death is swallowed in Life; God lives for evermore.'

Peace, peace: he doth not sleep,  
He wakens from the dream of life!—Shelley.

'God hath called him in his name and *taken* him in to Râ.' (Pyramid of Teta, *cir.* B.C. 3800.)

*Cf.* Enoch, who 'disappeared, for God *took* him'—(Gen. v. 24, *Zimmern*; Ps. lxxiii. 24; Heb. xi. 5, '*translated*').

Their hearts are at peace, inasmuch as they behold Thee, O Thou that art Eternity and Everlastingness!

Stablish Thou me and strengthen me, O Lord of the funeral chest. Grant Thou that I may enter into the Land of Everlastingness, even as it was granted to Thee who never sawest corruption . . . let Life arise out of death.

Neither wilt Thou suffer Thy godly one to see corruption (Ps. xvi. 10, R.V. *mg.*).

For 5000 years men, women, and children were mummified in imitation of Osiris, the 'First-born of the mummies.'

Like Him, too, as the setting sun, the pilgrim-soul '*setteth in Life* in Amenti.'<sup>1</sup>

Osiris, is the 'God of those who rest in their graves'; 'I am Osiris, the Lord of Restau [the grave], the SAME who is at the head of the Staircase,'<sup>2</sup> standing to welcome those who 'sleep in Him.'<sup>3</sup> *Cf.* Gen. xxviii. 12, 13, 'Behold a Ladder set up on the earth, and the top of it reached heaven . . . and behold JHVH stood above it and said,' &c. 'Ladder' is a kindred word to that translated (2 Chr. ix. 11) terraces, *mg.* highways or Stairs.<sup>4</sup>

The mummy was enveloped in thousands of yards of

<sup>1</sup> Pyramid of Unas, B.C. 3804.

<sup>2</sup> Tomb of Ramses III. at Thebes.

<sup>3</sup> Tomb of Seti I., B.C. 1348 (thought to be the father of Moses' guardian-princess), now in the Soane Museum.

<sup>4</sup> 1 Chr. xxvi. 16, 18, causeway. The root of the word, says Dr. King, is ללל, *slil*, which signifies *to cast up* (*e.g.* a Mound).

finest linen bandages, full of mystic significance,<sup>1</sup> on which, inscribed in marking ink, were texts from the Resurrection Book, to ensure his being victorious in the Unseen-world : *e.g.* on the shroud of king Thotmes III. (B.C. 1550):

‘Thou didst not become corrupt, and I myself shall possess my soul for ever and ever. I shall not decay. I shall not crumble away;’ . . . FOR

‘If this chapter be known upon earth, or if it be written on his coffin, Ani shall become like unto a Shining One, fully equipped in the underworld. He shall flourish as though he were upon earth. . . . If this scroll be known upon earth, write it upon his bandages. It is that by which he cometh forth in full splendour [*or every day*] according to his desire, and goeth to his house.’—*Ani-Papyrus*.

He would be often reading in the roll that one of the Shining Ones gave him, by which he was refreshed. . . . For this roll was the assurance of his life and acceptance at the desired Haven.—*Pilgrim's Progress*.

Renouf says that ‘the *Beatification* of the Dead is the chief thought of every chapter in the Book of the Dead.’ Its whole conception certainly was the entrance of the departed into the Land of Light and Life.

Throughout this Ritual, in the earliest forms known to us, the *Identification with the God-man Osiris*, or assimilation to Him, is taken for granted.

Thus David cries :

When I awake *with Thy Form* I shall be satisfied. (Ps. xvii. 15, R.V. *mg.*)

In the copies buried with the dead the name Osiris was put as a prefix to that of the departed (*e.g.* ‘Osiris-Ani,’ ‘Osiris-Pepi,’ &c.), but in later days women were similarly identified with the Mother-god Hathor—the Gentle One.

‘The doctrine of Eternal Life and of the Resurrection of a glorified or transformed body, based upon the ancient story of the resurrection of Osiris after a cruel death and

<sup>1</sup> *Query*, Is the Italian mode of swathing new-born babies like mummies a survival of this old-world mystic practice? In Russia great importance is attached to being buried in a linen shroud dipped in Jordan water, but it is best if the person have himself first bathed in this shroud as a pilgrim in the cold waters of Jordan.

horrible mutilation inflicted by the powers of evil, was the same in all periods,' says Dr. Budge. 'Life springs up to us from His destruction,' says a Festival song; 'He is the soul that liveth again.'

In place of the heart a scarab (emblem of Resurrection and Evolution) was inserted in token that it should beat again, because the scarab's larva just before becoming a *pupa* buries itself in the earth, whence it emerges a perfect insect.<sup>1</sup>

An ankh-cross, the Key of Life which opens Heaven was laid upon the breast (just as, in Dante's Vision, the Angel-Pilot laid the Cross, in assurance of Everlasting Life upon the suffering souls ere they commenced the Ascent of the Mount of Purification), *for*

Here may indeed be torment, but *not* death! (*Purg.* xi. 46-50, xxvii. 27.)

A papyrus roll inscribed with portions from the Guide book to the Hidden Place was laid in the coffin as 'a Pillow to ward off woes.'<sup>2</sup>

Bunyan, we remind ourselves, speaks of 'a sealed Roll given to comfort the pilgrim on his way, which he was bidden to give in at the Celestial Gate 'in token of his certain going in after it.'

Flaming incense-burners and figures of Isis and Nephthys (a double aspect of the Mother-god, who at Dawn gave him birth and at Sunset received him once more into her bosom) were placed at the head and foot of the bier,

<sup>1</sup> In several hymns of the Primitive Church the scarab appears as the Symbol of the Christ. Both Clement of Alexandria and St. Ambrose allude to this. Centuries before Christianity, the Greeks placed a butterfly—symbol of the soul—on their tombs, for it is ever transforming into new phases of life.

<sup>2</sup> The Ritual further directed that a wooden pillow should be placed under his neck; this may be seen in Case F, Egyptian Gallery, British Museum.

<sup>3</sup> Renouf, *Hib. Lect.* p. 205. From the earliest times they were called the Maati, or two Mât-goddesses, because they represented the ideas of straightness integrity, what is right, &c. (Budge). Mât or Mût *sig. Mother.*

Isis was the Nurse, who suckled and comforted the infant soul. (Ebers *Egypt.*) Cf. Isai. lxvi. 12, 13, R.V. Nephthys represented the warm after-glow of sunset.

<sup>4</sup> In Chaldea two beneficent deities took their place, and waved their hands over the dead in token of blessing, and flaming incense-burners also stood at head and foot of the bier.

presenting crystal vases of Nile water and loaves of bread made in Memphis. Holy water was sprinkled on the body with the words :

O Osiris, all that is hateful in Unas hath been brought unto Thee, and all the evil words which have been spoken in his name.

The calamities of Unas have been done away by Isis and Nephthys. Unas is in heaven !

Isis saith, 'Happy are they who see the Father !'

Nephthys saith, 'They who see the Father have rest' (*i.e.* the Father of Osiris ;<sup>1</sup> *cf.* John xiv. 9, 'He that hath seen Me hath seen the Father').

A priest poured out a libation and offered Incense—the recognised symbol of PRAISE ; it was always mixed with salt and symbolised INCORRUPTION : this is particularly significant. An acolyte sprinkled holy water in front upon the earth, and also on the bystanders, to avert the evil eye. A sepulchral ark (probably containing the intestines) followed the bier. This was surmounted by a figure of Anubis and ornamented with the symbols of Protection and Stability. The hearse, placed on a sledge, was drawn by oxen to the river-side. On it were painted the hieroglyphs for 'Life and Permanence,' and on the funeral barge the mystic Eye of the ever-wakeful Sun—so terrible to the enemies of Light—as Protector of the sleeping dead.<sup>2</sup>

On the coffin were symbols of Eternity and good luck, and often a vignette from the Ritual, *e.g.* the sun's rays falling upon the corpse while lying on its bier :

Thou *awakenest* Osiris by the Glory of Thy rays !<sup>3</sup>

My Avenger shall stand at the last day *upon my dust*. (Job xix. 25, *Ancessi*.)

At sunset while the mummy (or chrysalis) was ferried across the Lake of Peace in the sacred boat to its last resting-place in the 'Land of the Shrouded,' the mourners chanted this versicle :

<sup>1</sup> Pyramids of Unas and Pepi I.

<sup>2</sup> A coffin in the British Museum (Case B) has the Two Eyes of Heaven painted on it—denoting the deceased's *freedom from danger*. *Cf.* Isai. xxvii. 3.

<sup>3</sup> Hymn at temple of El Khargeh.

In peace, in peace to the West :  
 Oh ! praiseworthy one, go in peace.  
 If it please God when the eternal Day cometh,  
 We shall see thee again.

At Christiana's departure her children wept, but Mr. Great-heart and Mr. Valiant played upon the well-tuned cymbal and harp for joy.—*Pilgrim's Progress*.

At the tomb itself the sleeper was gently laid to rest in the arms of Anubis 'IN PEACE.'

'In Peace' was constantly inscribed on Egyptian coffins and tombstones :

Requiescat in Pace !

the selfsame prayer when breathed by Christian Faith and Hope.

Such words were assuredly graven on Egyptian hearts before they were inscribed on their coffins !

I say to myself every day : 'As is the *convalescence* of a sick person who goes to Court after his affliction, such is death. . . . As a seat under the protection of an outstretched curtain on that day, such is death. . . . As the inhaling of a garden of flowers, as a seat upon the Mountain of the land of intoxication, such is death.'<sup>1</sup>

Setteth Unas *in Life* in Amenti.<sup>2</sup>

Osiris is in bliss. . . . He looketh upon the Great God. He is led on Fair Paths. . . . His enemies are cut down beneath him in presence of the great gods who are in the Great House of the Aged One in Annu.<sup>3</sup>

The Maoris believe that the sun descends into the underworld at night to bathe in the Waters of Life, returning at Dawn. His name in Polynesia is Rā, as in Egypt ; while the Moon is Sina, as in Sumér.

*Query*.—Is it not possible that the *original* names given to the Deity may have travelled far and wide among the nations, even when the languages show no affinity ?

'All living waters,' remarks Prof. R. W. Smith, 'seem to have had a certain sanctity in northern Semitic religion.'

<sup>1</sup> Dialogue between a pious Egyptian and his soul. Berlin Papyrus.

<sup>2</sup> Pyramid of Unas, B.C. 3804.

<sup>3</sup> *Book of Dead*, ch. cli. Nebseni Papyrus.

Wherefore? *Because* they sprang from Arâlu, the Invisible land beneath the earth :

They issued forth from the Sanctuary. (*Cf.* Ezek. xlvii. 1, 9, 12; Rev. xxii. 1.)

The pure water of Ia (the Lord of the Deep) made the worshippers pure and bright.<sup>1</sup>

In the waters of El-lil the pure are white.

Go wash in Jordan seven times and be clean. (2 Kings v. 10-14.)

Down to the Middle Ages the source of the Euphrates was considered so efficacious that he who bathed therein in Spring-time would be free from sickness for a whole year. The vegetation around also possessed healing powers.<sup>2</sup>

It was called 'the River of the God of Life and Death,' and led from Datilla, 'the Bitter Water' of the Persian Gulf, to Paradise, which lay far to the north at the source of the Four Sacred Rivers (Gen. ii. 10) beyond the Flood (Josh. xxiv. 2).<sup>3</sup>

Sweet fields beyond the swelling flood  
Stand dressed in living green.

Watts.

The Nile, the *River of Life*, in beautiful allegoric symbolism flowed between the cities of Mortals and the immortal Anchiu, 'the shrouded ones,' who slept on its sunset bank,

<sup>1</sup> Sayce *Hib. Lect.* p. 517.

<sup>2</sup> *Relig. of Semites*, pp. 135, 167, 181, 183, 184.

<sup>3</sup> 'Thame' is the Celtic 'Taom,' *sig.* 'to empty,' and 'Isis,' another form of the Celtic word 'uisgue,' *sig.* 'water,' so that the word 'Thames' becomes simply 'Taom-uis,' that is the 'Pouring out of the waters,' *i.e.* into the Sea. *Cf. Tammuz* with Phil. ii. 7.



## CHAPTER VI

## THE SHADOWED VALE

'The Light shineth in Darkness, and the Darkness overcame It not.

JOHN i. 5, R.V. *mg.*

HAVING arrived thus far, it may be profitable to pause awhile and read the Hebrew 'Psalm of the Shepherd-Lord' in the fresh light which the preceding facts throw upon its mystical meaning, in order to understand its eschatology :

Jehovah, the 'LIFE-GIVER,' is my Shepherd :<sup>1</sup>  
 He rules me, I shall not want.  
 He maketh me to lie down in *green* pastures :  
 He leadeth me beside the Waters of Rest.<sup>2</sup>  
 He restoreth my soul :  
 He guideth [R.V.] me in the Paths of Righteousness<sup>3</sup>  
 For His Name's sake.  
 Yea, though I walk through the Valley of deep darkness [R.V. *mg.*],  
 I will fear no evil ; for Thou art with me :  
 Thy Rod and Thy Staff, they comfort me.  
 Thou preparest a Table before me  
 In the presence of mine enemies :  
 Thou anointest my head with oil ;  
 My cup runneth over.  
 Surely Goodness and Mercy shall follow me  
 All the days of my life :  
 And I will dwell in the House of the Eternal  
 FOR EVER !

§ 1. *The Gate of Life*

The Darkness of Death's Shadowed Vale is well described in a remarkable Sumerian dirge, chanted at the festivals of

<sup>1</sup> See pp. 48-50, 75 ; like Ptah, Nuzku-Nergal, Anubis, Yâma and Pûshan.

<sup>2</sup> R.V. *mg.* ; *Quietness*, A.V. *mg.* ; *rest*, R.V. *mg.*

<sup>3</sup> *Right tracks*. Cf. pp. 302-10.

Tamzi, entitled the 'Descent of Istar into Hades in search of the Hidden Waters of Life':

Towards the Land whence there is No Return, towards the house of corruption, Istar, the daughter of Sin, has turned her mind . . . towards the dwelling that has an entrance, but no exit; towards the road that may be travelled but not retraced; where the light of day is shut out, where hunger feeds on dust and mud, where light is never seen, where the shades of the dead dwell in the dark, clothed with wings like birds, on the lintel of the gate and in the lock dust has been accumulated.<sup>1</sup>

Arâlu is described as a place 'where spirits wander in the dark'—hungry: hence the need of placing food for the ghosts, an idea common to almost every primitive nation under the sun.

El-lil, we recollect, was 'Lord of the ghost-world.' 'Lil,' a Sumerian word, denoted a dust-storm, or cloud of dust, but it was also applied to ghosts whose food was supposed to be clay and whose form was like that of a dust-cloud or *mist*.<sup>2</sup>

Out of the dust of the ground the Lord God formed man. . . . Dust thou art, unto dust shalt thou return. Dust shall be the serpent's meat. (Gen. ii. 7, iii. 14, 19; Dan. xii. 2; Job vii. 21, xvii. 16.)

What is your Life? It is even as a vapour. (James iv. 14.)

In the sacred burial places near Lagas Messrs. Koldewey and Peters found almost no traces of Fire. 'Formal cremation appears to have been already *abandoned* in burials *earlier than 2500 B.C.*, after which date there was an ever increasing tendency to interments.'<sup>3</sup>

When the ashes of the body were buried after cremation, a lamp, vessels containing food and drink, were placed in the coffin, a man's seal, the warrior's weapons, a woman's

<sup>1</sup> The Japanese creation legend of the descent of Izanagi into Hades after his dead wife Izanami bears a striking resemblance to the above. Cf. *Nihongi*, i. 24, n. 1.

O Lady . . . who for my salvation didst endure  
In hell to leave the impress of thy feet.

*Par.* xxxi. 79-81.

<sup>2</sup> Sayce, *Hib. Lect.* p. 145. Jastrow, pp. 474, 511, 566.

<sup>3</sup> *Nipur, Second Campaign*, vol. ii. Cf. *India, Greece, Rome*. M. M. *Anthrop. Rel.* pp. 237, 238, 243, 263, 264, 271, 272, 296.

ornaments, whorls for spinning and weaving, or mirror; the little child's toys and shell necklet: just as in Egypt all the essentials were placed ready for use in the Hereafter—on the morning of Awakening.

The pessimistic descriptions of 'the pit' or 'Sheôl' in Job, Psalms, Isaiah, Ezekiel, &c., are hardly distinguishable from those in the Babylonian inscriptions.

In both cases, I strongly incline to think that, owing to the neglect of cremation (which some authorities consider was the oldest form of burial), the gruesome *physical* aspects of death became repulsively prominent.

This does not appear to have been so much the case in Egypt, where such extraordinary care was taken to preserve the body from corruption by mummification, and also where (in contrast to the clay marshy soil of Sumêr), the dry desert sand was such a wonderful natural conservator; nor, I fancy, in India, where (in accordance with the sacred teachings) burning was practised and this prayer to Agni, the Fire-God, offered:

Surround him with the ancestors.  
He comes to obtain the body (*i.e.* chariot) of brilliance which  
will transport his soul.  
Give to the water, and trees, and heaven, and earth,  
That of this body which belongs to them.  
But there is in him an immortal portion:  
Light up that with Thy rays and warm it with Thy fires!  
In the favoured body formed by Thee, transport him to the  
world of the Saints.

*Rig Veda.*

While the body was burning several hymns were recited, *e.g.*:

May Pûshan carry thee hence, the provident Shepherd of the world, who never lost an animal . . . Agni (*Life*), the All-enlivening, will guard thee; may Pûshan guard thee in front at the outset. May the God Savitri place thee where *the good people*<sup>1</sup> dwell, and whither they have gone. Pûshan knows all those places; may He lead us on the safest Path! May He, the Knowing, walk in front without faltering. He who gives blessings, the brilliant, the great HERO!<sup>2</sup>

and while the urn was committed to the grave:

<sup>1</sup> See 'Chrestoi,' pp. 29, 42.

<sup>2</sup> See p. 41, note 2.

Creep close to the Mother, that earth there, the broad, the all-embracing, the blissful! O Earth, open wide; do not press him, be kind in admitting and embracing him. Cover him, O Earth, as a mother covers her son with her cloth.<sup>1</sup>

That Cremation was ever an act of piety is evinced by the incense-grains and sacrificial remains found by Sumerian graves.

‘The art of mummifying the dead was practised in Egypt certainly as early as B.C. 4500 and there is now no doubt,’ says Dr. Budge, ‘that the prehistoric inhabitants treated the bones of their dead with bitumen, for the purpose of preservation, some thousands of years earlier. It was continued down to A.D. 500.’ The Plague was unknown in Egypt until the Christian era—when embalming was stigmatised as ‘a heathen rite.’

In Sumêr Plague and Pestilence were considered, on the one hand, to be the work of underground demons (such as the Egyptian symbol of pestilence, the mouse), evil—that is to say injurious—spirits who, on the other hand, were designated *messengers* or ministers of the gods, and were even identified with the gods themselves.

Herein lies a scientific truth only recently perceived by ourselves; viz. that although the body be buried out of sight the bacteria, or disease-germs, which caused its death are still living beneath the earth, all in active readiness to spread disease afresh whenever the soil is upturned: hence the simile of ‘the undying worm.’ (Isa. lxvi. 24; Mark ix. 44, 46, 48.)

It is a question well deserving consideration whether one of Nergal’s titles, the ‘God of Glowing Fire,’ does not refer to the earlier practice of cremation, which destroys alike corruption and disease? The Sun, like Agni in India, destroys the demons of darkness, being the most powerful purifier, healer, and disinfectant known.

The conception of Arâltû belongs to the most ancient period of religion, and Jastrow states distinctly that ‘the earliest views of Arâltû current in Babylonia were the most

<sup>1</sup> *Rîg Veda*, X. xvii. 3-6, xviii. 10-13. M. M. *Anthrop. Rel.* p. 251.

optimistic,<sup>1</sup> and that 'the gloomy conception of the lower world developed gradually': the 'tone of despair' in the Gilgames-Epic 'savours of the schools of *advanced thought*'—another convincing proof of the fact of A PRIMÆVAL REVELATION.

The great one is truly at rest; the good charge is fulfilled.<sup>2</sup>

Mind thee of the time when thou too shalt start for the Land from whence there is no return. Good for thee will have been a good life; therefore be just and hate iniquity,

sang the Egyptian Harper<sup>3</sup> in the early ages of the XIth Dynasty, B.C. 2500.

'In nothing is the transformation of religion more apparent,' remarks Prof. Renouf,<sup>4</sup> 'than in the views of the life beyond the grave exhibited in the funeral-tablet of a later age:

As for Amenti, it is the land of heavy slumber and of darkness, an abode of sorrow for those who dwell there. They sleep in their forms; they wake not any more to see their brethren; they recognise not their father nor mother; their heart is indifferent to their wife and children. I thirst . . . I weep . . . for as to the god who is here, "Death Absolute" is his name.'

Contrast with this these beautiful words of the Dirge (ch. cxxxiii.):

Osiris-Ani triumphant hath not revealed what he hath seen; he hath not told again what he hath heard in *the House which is hidden*. Hail! there are shouts of joy to Osiris-Ani triumphant . . . Osiris-Ani triumphant is in peace: he is triumphant like unto Horus.

*Cf.* 'Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love Him. But God hath *revealed* them unto us by His Spirit.' 1 Cor. ii. 9, 10.

We may further contrast these truths with the unkindly views of the future state too commonly held in modern days—probably due to the loveless creed of Calvinism—so different to the very bright, spiritual conceptions of the Life beyond death entertained by the earliest Christians, as

<sup>1</sup> Jastrow, pp. 511, 513, 590, 591.

<sup>2</sup> *Cf.* Job iii. 17; 2 Tim. iv. 7.

<sup>3</sup> *Rec. Past*, vol. viii. p. 147.

<sup>4</sup> *Hib. Lect.* pp. 241-243.

evinced by the epitaphs in the Roman Catacombs. And, in this connection, it may not be amiss to quote from the Epic how the Chaldean Noah, as he witnessed the destruction of the Deluge,

Bitterly weeping, looked at the sea,  
For all mankind had been turned to clay.

Dumbfounded, I sat down and wept.  
Tears flowed down my face.

I looked in all directions—naught but sea;<sup>1</sup>

and compare it with the beautiful Jewish legend, that 'God chode the angels for rejoicing over the drowning of the Egyptians in the Red Sea'<sup>2</sup>; contrasting both the above with the terrible doctrines of Tertullian and Calvin, who considered that 'to witness the torments of the lost would enhance the joys of the saints in bliss.'

The following verses show the mental attitude of the Hebrews towards Arâlû or 'Sheôl,' until they came under Babylonian influences in their Exile when, as Jeremiah tells us, JHVH 'sent them out of Palestine into the land of the Chaldeans *for their good*' (xxiv. 5).

I go whence I shall not return, even to the Land of Darkness and the Shadow of Death; a land of darkness as darkness itself . . . without any order, and where the light is as darkness . . . as the cloud is consumed and vanisheth away; so he that goeth down to the grave shall come up no more. (Job. x. 21, 22, vii. 9, 10.)

To him that is joined to all the living there is hope; for a living dog is better than a dead lion . . . but the dead know not anything. . . . There is no work nor device, nor knowledge nor wisdom, in the grave whither thou goest. (Eccl. ix. 4-10; cf. iii. 18-20.)

I am counted with them that go down into the pit; I am as a man that hath no strength . . . like the slain that be in the grave whom Thou rememberest no more; and they are cut off from Thy hand . . . the Land of Forgetfulness. (Ps. lxxxviii. 3, 6, 12.)

Grave and hell are rendered 'under-world' and *Sheôl*, in Ps. xlix. 14, 15, liv. 15, R.V.; *Sheôl* being literally the 'Hollow-place,' *i.e.* Dante's 'hollow Realm.'

<sup>1</sup> XIth Tablet, Gilgames-Epic; Jastrow, p. 52.

<sup>2</sup> C. G. Montefiore, *Bible for Home Reading*.

The distresses of Sheól. (Ps. cxvi. 3, *Var.*; Prov. i. 12.)

A ravine of deep darkness. (Ps. xxiii. 4.; Canon Driver's translation.)

I shall go to the gates of the grave . . . I shall not see JHVH in the Land of the Living. . . . The grave cannot praise Thee, death cannot celebrate Thee; they that go down into the pit cannot hope for Thy truth. (Isa. xxxviii. 10, 11, 18; also Ezek. xxxii. 18, &c.)

Nergal was worshipped as Ugur of the Khâdhu, the 'God of Apparitions.'<sup>1</sup> (*Cf.* the frequency in the Hexateuch of the expression 'the Lord *appeared* unto him.' Lev. ix. 6, &c.; also Mark vi. 49; John xx. 19; Luke xxiv. 36, 37; Acts xxvi. 16, &c.)

In Bunyan's touching description of the Pilgrim's Passage over the River of Death, he says:

A great horror and darkness fell upon Christian; . . . all the words that he spoke still tended to discover that he had horror of mind and heart; fear that he should die in that River, and never obtain entrance in at the Gate. He was much in the troublesome thoughts of the sins he had committed, both since and before he became a pilgrim; . . . he was troubled with *apparitions* of hobgoblins and evil spirits.

Then Hopeful comforted him with this assurance:

These troubles and distresses that you go through are no sign that God hath forsaken you, but are sent to try you whether you will call to mind that which heretofore you have received of His goodness, and *live upon Him in your distresses.*

It is a relief to turn back from such pessimistic views as the later Chaldeans and Hebrews held to those of the Greeks, Aryans<sup>2</sup> and Egyptians in the very earliest ages. Dr. Budge observes that 'however far back we trace religious ideas in Egypt we never approach a time when it can be said that there did not exist a belief in

#### THE RESURRECTION;

for everywhere it is assumed that Osiris ROSE from the dead.'

<sup>1</sup> Sayce, *Hib. Lect.* p. 196, note 3. *W.A.I.* iii. 67, 70. The Elohist writer in Genesis, 'the Book of Origins,' specially notes the divine Manifestations *in dreams*; it is thought that he derived his information from the Kuta records.

<sup>2</sup> M. M. *Anthrop. Rel.* pp. 371, 372.

Again :

' However far back we go, the views about Osiris are identical with those in the latest copies of the Book of the Dead.

' From B.C. 3400 down to the Roman period, everywhere in the ancient hieroglyphics and funeral and religious texts the deceased is identified with Osiris.

' Belief in the Future Life is as old as *the oldest human remains* in Egypt: the oldest have traces of bitumen, showing that attempts were made to preserve the dead by mummification, and that the men who made those graves believed that the dead lived again in some other place.' <sup>1</sup>

The general body of texts which refer to the burial of the dead and to the new life in the world beyond the grave are known to have existed in *revised* editions, and to have been in use among the Egyptians from about B.C. 4500 down to the early centuries of the Christian era.

' In order to understand them,' says M. Maspero, ' it is for us to put ourselves into that state of mind in which, more than 7000 years ago, the people who constructed that Religion and those texts dwelt, even before the days of the First Dynasty.' He proves that the greater part of this Book is *far older* than Mena, the founder of Memphis, B.C. 4777.

Engraved on a coffin of the XIIth Dynasty (B.C. 2778), found in the holy city of Abydos, are these words :

Thou hast not gone dying,  
Thou hast gone living to Osiris.  
Now thou hast found the words of order  
The MYSTERY of the SECRET PLACE.<sup>2</sup>

The earlier lines are also inscribed on the pyramid of king Unas (VIth Dynasty, B.C. 3804) with the added words :

Soul to heaven—body to earth :  
Thou hast gone *living* to sit on the Throne of Osiris .  
Thou existest at the side of God.

Only wicked spirits were accounted ' dead ' in Egypt ; men were called ' the living ' :

<sup>1</sup> Budge, *Egyptian Religion*, pp. 41, 60, 144.

<sup>2</sup> ' To die is to be *initiated* into great Mysteries,' said Plutarch. Hence we often find on the funeral steles the deceased are styled Khûaqirû, the *instructed* ones. *Dawn*, p. 83, note 1.



Living, *living* is he who dwelleth in darkness !

Living is Osiris-Ani, who dwelleth among the gods.

The dead is in peace—in peace. . . .

† The spirit of the dead is living for Eternity,

Victorious in peace and triumphant in the beautiful Amenti.<sup>1</sup>

\* ‘How long have I to live?’ the soul inquires when in Amenti, and the great Sun-god replies :

‘It is decreed that thou shalt live for millions of millions of years—a Life of millions of years.’<sup>2</sup>

‘Neither men nor gods can conceive what great Glory has been laid up for Ani in his life in the next world,’ says the 175th chapter—that ‘Of not dying the second death.’

On some of the coffins the texts assure the mummy of the CARE with which Anubis, Osiris, and Isis protect him—whom the Ritual designates ‘the feeble, swathed one’ (ch. cxlvi.); while on other coffins the JOY awaiting him in the Life to come is described.

Anubis layeth His hands upon the lord of Life [*i.e.* the mummy who is elsewhere called ‘the Heir of Eternity,’ ‘Book of Dead,’ ch. lxi.], and saith, ‘Hail to thee, thou beautiful one, the lord; thou hast been gazed upon by the Sun’s eye; thou hast been bound up by Ptah-Seker; thou hast been *made whole* by Anubis! Breath hath been given unto thee by Tmu, and thou hast been raised up by THE FAIR ONE, the Prince of Eternity.’<sup>3</sup> (*Cf.* Ps. xxvii. 4, P.B.V.)

Some have pictures of Ptah-Seker-Ausar, the triune God of the Resurrection—Ptah, the Opener, or Artist, *i.e.* the Creator; Seker, the Closer, *i.e.* the God of Death; Ausar, God of the Risen Life. Very many (especially during the XIth Dynasty, which ends B.C. 2466) are covered with the Everlasting Wings, indicating that this thought of the overshadowing Divine Presence was particularly precious in that distant age. (See p. 187.)

<sup>1</sup> Renouf, *Hib. Lect.* pp. 127, 128. *Book of Dead*, ch. cxxvii.

<sup>2</sup> *Book of Dead*, ch. lxxiv.

<sup>3</sup> *Ibid.* ch. cli. Nebesen Papyrus. Tmu, the setting sun, was the God of the Western horizon into which the dead sank.

Under whose Wings thou art come to trust. (Ruth ii. 12.)

Keep me, O keep me, King of Kings,  
Beneath Thine own Almighty wings.

Bishop Ken, A.D. 1688. \*

As yet, owing to our limited knowledge of their modes of thought, we cannot understand all that they meant to express by their hieroglyph or cuneiform symbols; it is enough for us to know that the kernels concealed within these hard nuts are deeply spiritual truths, and that those ancient peoples had the same Godward aspirations as ourselves, for—

Have we not all one Father?  
Hath not One God created us? <sup>1</sup>

§ 2. 'The Land of No Return' (Assyrian)

When the pilgrim-soul had accepted the gifts of Nut in the Border-land, 'the Food of Immortality,' *i.e.* the living fruit, Water of Life and Bread of Eternity, he could *not turn back*,<sup>2</sup> for he had become 'the guest of the Goddess.'

The desert shore

Which ne'er saw man upon its waters sail

Who then retraced the Path he thus passed o'er.

*Purg.* i. 131-133. Plumptre.

No man can see My Face, and *live*. (Ex. xxxiii. 20.)

'The ancient Semitic view of pilgrimage-shrines was that the pilgrims became the *guests* of the god of that sanctuary; all sacrifices were banquets to hold communion with the God.'<sup>3</sup>

(*Cf.* 1 Sam. ix. 12, *mg.*, xx. 6; the margins read '*feast*' for '*sacrifice*'; Jer. xvi. 5, '*mourning-feast*.')

The Chinese ideograph for sacrifice is 'to set out a feast' or banquet; and the modern Chinese idea of death is 'going to be a *guest* on high'—ascending thither on the white crane, which typifies Immortality. (*Cf.* Luke ix. 51.)

<sup>1</sup> Mal. ii. 10; Isai. lxiii. 16.

<sup>2</sup> *Cf.* 'Not of those who *draw back*; but of them that believe to the saving of the soul.' Heb. x. 38, 39.

<sup>3</sup> *Rel. Semites*, pp. 80, 111.

The after-life is expressed in China by means of the language of the metempsychosis. 'After life,' or 'after age,' or '*Return to Life*,' are the phrases employed.

They are in contrast with the former life, which is *ch'ien shi* in Chinese.<sup>1</sup>

A gleam of light illumines even the darkest side of this mysterious Arâlu—the Assyrian Shuâlu :

'O Marduk the *Lord of Death*, Thy hand establishes the House of Light !' says an incantation-tablet.

'The stem underlying the word Shuâlu,' observes Prof. Jastrow, 'is to *ask*.' Shuâlu, the Hebrew Sheôl, is a place of inquiry, and the inquiry 'is of the nature of a religious Oracle.'<sup>2</sup>

Thus David says: 'One thing have I desired of the Lord, that will I seek after: that I may dwell in the House of JHVH all the days of my life, to gaze on His loveliness [fair beauty, *Wellh.* P.B.V.] and to *inquire* in His temple. For in the day of trouble He shall hide me in His Pavilion: in the secret of His tabernacle shall He hide me.' (Ps. xxvii. 4, 5.)

The 'Secret Place' was the term employed to describe the Oracle, or Holy of Holies; *cf.* 'The Secret place of Thunder.' (Ps. lxxxii. 7.)

*Cf.* 1 Kings vi. 19, 27, *mg.* 'The ORACLE Solomon prepared in the House within, to set there the Ark of the Covenant of Jehovah . . . and within the Oracle he made two Cherubims . . . and he set the Cherubims within the Inner house, and the Cherubims stretched forth their wings.'

This shrine, God's 'Dwelling-place' or Presence-Chamber, in the old-world thought, always crowned the summit of the step-temple, *i.e.* Zikurat or 'Mountain-peak.' In the earthly temple of Êkur at Nipur (which was a *type* of the mystic temple in Arâlu) it was called 'the House of Oracle.'

There is an aspect of this Inquiring from the dead by means of an Oracle upon which we have no desire to touch,

<sup>1</sup> Edkins, *Early Spread of Religious Beliefs*.

<sup>2</sup> *Religion of Babyl.-Assyria*, p. 559.

excepting to remark in passing that the interview of Saul with the witch of Endor has a bearing upon the subject (1 Sam. xxviii. 7-15); that it is expressly forbidden in Scripture (Deut. xviii. 11-12), and that the idea is not strange to Dante.

'With Dante,' says Dean Plumptre, 'the dead, being no longer in contact with the world of sense, receive no knowledge of what is passing in it, but as spiritual beings they trace, so long as Time holds its course, the events that are passing from the Divine knowledge into that of futurity :

"We see," he said, "as one who hath dim eyes  
The things which yet are in the distance far:  
Such light the Sovran King to us supplies;  
But their approach or presence doth mar perception."  
*Purg.* x. 100-108.

Seneca, speaking of what we recognise as THE COMMUNION OF SAINTS, said :

The dead, free from all care and sorrow, are happy in the society of blessed spirits. Thou art mistaken: to thy brother the light hath not set; a more trustworthy thing became his portion; he has not left us, he has gone before! . . . Death is only a passage to a better day. A great and eternal Peace receives him. How will Divine light seem to thee when thou seest it in its own place! There friends shall meet, and the departed *teach* us heavenly things.

The Teta-pyramid is inscribed: 'Those who dwell in the great House *press Teta forward* with their hands.' B.C. 3800.

A very ancient tablet is inscribed with the prayer :

'May I journey upon the everlasting Road with the kau and with the Glorified Ones !'<sup>1</sup>

Thus far adown the holy Stairway's steps  
Have I descended to give thee welcome !

*Par.* xxi. 63, 64.<sup>2</sup> Longfellow.

<sup>1</sup> Renouf, *Hib. Lect.* p. 152.

<sup>2</sup> *Cf. Inf.* ii. 53-72, 87, 94-125, xii. 86-89; *Purg.* xi. 46-48, xiii. 25, 27, xix. 26, 27, xxv. 121-124, xxvi. 103-130, xxvii. 12, 55, 56, xxix. 15, 22, 51, xxx. 73-99, 134-141, xxxiii. 128-135; *Par.* xxii. 100, 102, xxxi. 80, 81.

## § 3. 'The Branch'

Prof. Hommel points out that the 'ideograph which denotes Eridu seems to represent a Tree, and it is significant that the divine Eridu within the Abyss is spoken of as a tree, or Vine'<sup>1</sup> (sometimes translated *Palm*). 'Eridu is the dark Pine, growing in a glorious Place' (is the literal translation of the Sumerian text). This Tree, like bright crystal, planted in the Abyss and the Path of Ia, 'filled Eridu with fertility.' Eridu, being the *Hidden Abode* of the God of Deep Wisdom, may be regarded as the Throne of Knowledge. (Cf. Gen. ii. 9; Rev. ii. 7. 'In the midst of the Garden was there the Tree of Life.' 'In the midst of the Paradise of GOD.')

Tamzi Himself dwelt in a SHRINE overshadowed by the Tree of Life in Arâltû, in the depths of a forest, a garden, 'a holy place.' (Cf. John xix. 41, 42; xx. 15. See pp. 102, 137.)

One title of the Divine Son was the Shoot or Branch (cf. Num. xiii. 23, 24, the Grape-cluster; John xv. 1, 'the True Vine,' Zech. iii. 8, vi. 12, 13, R.V. *mg.*, Is. xi. 1, R.V., the BRANCH (a Bud, or Sprout, applied to the Messiah). Cf. Jer. xxiii. 5, 6, xxxiii. 15, 16, where the link with the second title, RIGHTEOUSNESS, is remarkable.

The roots of the sacred Tree were lapis-lazuli, resembling the azure-coloured long-flowing beard of Sin, the Moon-god, and 'the Pavement' of Ex. xxiv. 10, and Ezek. x. 1: 'As the body of heaven in its clearness'; 'As the appearance of a sapphire stone'—the colour of HOPE and Constancy.

A curious parallel exists between this simile and the 'blue-painted hair' of the Egyptians, which was transformed into lapis-lazuli *after* their bodies had been impregnated with the 'Sâ of Life'—a mysterious vitalising fluid from the Lake in the northern sky, which gave them life, health, and energy.<sup>2</sup>

'In Eridu a dark stalk grew o'ershadowing; in a Holy Place it became green' (*i.e.* the tender green tints of the horizon at dawn and sunset were thought to be the reflection of this wondrous Tree).

<sup>1</sup> Sayce, *Hib. Lect.* p. 24, note 1.

<sup>2</sup> *Dawn*, p. 110.

'Into the heart of its holy House, which spreads its shade like a forest, hath no man entered; in its midst is Tamzi' [*i.e.* the dying sun], says the Creation-tablet, found in the Temple-library of Kuta, the *necropolis*; and dating from the fourth millenary B.C.

#### § 4. *Within the Veil*

Tamzi thus dwelt 'within the Veil,' and acted as Mediator with His Father, the mysterious Invisible God, Ia, who was so High as to be inapproachable by sinful man.

Whither the Forerunner is for us entered. (*Cf.* Heb. vi. 19, 20.)

In the 'Judgment scene' of the Ani-Papyrus, the pilgrim, being found 'true of voice,' is led into the Presence of Osiris, the Lord of Eternity, the *Unchangeable One* (Ausar-neb-tetta), who is enthroned within a shrine *formed like a funeral chest*<sup>1</sup>; the side of His throne is painted to represent the doors of a tomb, its four pillars terminate in Nile lily flowers whose white and gold chalices ever turn Sun-wards.

Osiris, swathed like a mummy, wears the white diadem of celestial light, with ostrich plumes (*sig.* Truth).

In His right hand He holds the Key of Life: 'The Living One who was dead and is alive for evermore, Amen' (Rev. i. 18). As Conqueror of Death, the Keys of the fortress have been surrendered to Him.

A menat horn, typifying Fulness of Joy (Ps. xvi. 11), hangs round His neck.

*Cf.* with this symbolic cornucopia (with which the Master of a Feast presented every guest), the ram's horn, Ex. xix. 13, 17, R.V.:

When the long blast soundeth on the Ram's horn they shall come up to the Mount *to meet with God*;

<sup>1</sup> Ani-Papyrus, British Museum, Egyptian Gallery; frontispiece, *Light from the East. Variorum*, plate 87.

and the Great Trumpet which shall sound at the Ingathering of the elect in the last day (Matt. xxiv. 31 ; 1 Cor. xv. 52 ; Zech. ix. 14 ; Isa. xxvii. 13 ; Rev. x. 7<sup>1</sup>).

The Spirits of Dawn, the 'four children of Horus,' gods of the cardinal points, stand before Osiris on the Lily which springs from the Living Water beneath His throne. One Living-creature has the head of a man, the next that of an ape, a third that of a jackal, and the fourth that of a hawk. All are stiff-sheathed in mummy casings, and form a guard of honour for the deceased.<sup>2</sup>

A Sumerian hymn to the Sun-god contains a kindred thought :

The great gods bowing the face stand before Thee ;  
The spirits obedient to Thy command stand before Thee.<sup>3</sup>

(Cf. the symbols of the four Evangelists, a man, ox, lion, and eagle ; and Ezek. i. 10, x. 14, 23.)

A Shrine is thus described in a hymn to Adar, the Sun-god (of whom it is said, 'The *sting*! of the scorpion,<sup>4</sup> the mighty servant of the god, Thou removest, making its poison to turn away from the land') :

On the Throne of the shrine supreme, even on His seat is a brilliant Light when He lights it.

This is evidently the Shekinah-light of the Everlasting Presence, which shone upon the Mercy-seat amid the thick darkness of the Holiest Place : 'the bright cloud' of Matt. xvii. 15.

Who only hath Immortality,  
dwelling in the Light which no man can approach unto.  
(1 Tim. vi. 16.)

Excessive Light brings darkness to mortal eyes.  
Who found in darkness depths of Light.—Milton.

<sup>1</sup> 'The ram's horn, Yōvél, is the "Jubilee," and is so translated in every other passage in which it occurs with sole exception of Ex. xix. 13, and Josh. vi. 4, 5, at Jericho and at Sinai.' *The Asaph Psalms*, p. 20, E. G. King, D.D. Temple, pp. 77, 289. See p. 153.

<sup>2</sup> *Dawn*, illustr. p. 185. Cf. Rev. iv. 8-11, R.V.

<sup>3</sup> *Sayce, Hib. Lect.* p. 515. *W. A. I.* v. 50, 51.

<sup>4</sup> *Ante*, p. 55.

He made darkness His Secret Place, His pavilion [*i.e.* His Presence chamber] dark waters and thick clouds. (Ps. xviii. 11.)

I will give thee the Treasures of darkness, and secret riches of Hidden Places. (Isa. xlv. 3.)

In the earthly models of this mystic Temple the papákhū, or Holy of Holies, was lined with rare fragrant woods and richly encrusted with gems. Nindar-Ninib, the Night-sun who travelled through the under world fighting the powers of darkness, was also 'the Keeper of the hidden treasures' and jewels (*cf.* Mal. iii. 17, *mg.*) beneath the earth which, like Himself, 'radiate Light the moment they emerge from the earth,' and were esteemed as talismans.<sup>1</sup>

The Sumerian Arálu is in Assyrian Shuálu, derived, according to Prof. Hommel, from Shélu, a place of *Judgment*.

The Sun causeth me to be victorious in the blackness of darkness . . . My soul shall not be imprisoned with my body at the Gates of Amenti . . . I have not been brought into the House of Destruction.<sup>2</sup>

In the Hebrew ritual the Breastplate of Judgment was set with twelve precious gems, engraven with the names of the tribes of Israel. In this Breastplate the oracle of the Urim and Thummim was placed; and

'they shall be upon the High Priest's heart, when he goeth in before the Lord; and Aaron shall bear the judgment of the children of Israel upon his heart before JHVH continually.'

It is generally admitted that the word 'Urim' signifies *Light*; on the other hand 'Thummim' is not so easy to interpret, but the Abbé Ancessi suggests a connection with the Egyptian root *Tum* which signifies 'to be shut, veiled, hidden, mysterious, dark,' from whence also comes the god Temu, *i.e.* God hidden in the silence and darkness of Eternity; so that in this expression, Urim and Thummim, we have the Light and the Darkness.<sup>3</sup> Here doubtless, could

<sup>1</sup> Lenormant, quoted in *Story of Chaldea*, p. 173. See p. 218.

<sup>2</sup> *Book of Dead*, ch. cxxiv. &c.

<sup>3</sup> *L'Égypte et Moïse*, p. 72. 'The sense of *tum* reappears in the Semitic Taman.' See p. 93. *Cf.* Ex. xxviii. 30, R.V. *mg.*



we trace the matter more deeply, we should find some beautiful fresh light upon THE LIFE BEYOND THE VEIL.

Dean Plumptre identifies the Hebrew Thummim with the sapphire image of Truth, suspended by a golden chain from the neck of the priestly judges of Egypt, with which they touched the lips of suitors when giving evidence before them; and the Urim with the mystic scarab found over the heart of nearly every mummy in Egypt, symbolising Evolution, Life and Light. On the mummied breast of Seti I. is a pectoral, or breast-plate, adorned with the figures of Râ and Mât—Light and Truth. (Ps. xliii. 3.)

El-lil was 'the Lord exalted, Establisher of Law,' *lit.* Secret Wisdom, with which Delitzsch compares the Jewish Tôrah,<sup>1</sup> the Law.

'The Book of the Ruler of the Hidden Place is its name,' says the Egyptian Ritual, which Birch translates as 'this Secret book of Truth, the equivalent of Tôrah.'

'He that overcometh will I make a Pillar in the Sanctuary of My God, and he shall go no more out' (Rev. iii. 12, R.V.). This promise is beautifully illustrated in the Osiride, or Mummy columns (*e.g.* in the tomb of Ramses the Great), which exhibit the change wrought upon the King by death. 'He is sculptured in mummy-form, and holds the emblems of Osiris in his hands—the crook and whip, which imply royalty and power. The expression of the features is calm and placid, and implies the Peace of Amenti,'<sup>2</sup> like that of the Indian 'Nirvâna.'

It is significant that Ninib and Nuzku, the gods of the grey Dawn and 'Brilliance of the Daybreak,' were the JUDGES in Arâlu. Nuzku also was God of Fire: 'the Supreme Messenger of Ekur.'

O Sun, at Thy setting, may the bright Gates speak of Peace to Thee! ('*Hymn chanted at Sunset.*')

It is evident that Tamzi, the *Sun of Life*,<sup>3</sup> the Divine Son, shone in Arâlu, as did Râ in Amenti!<sup>4</sup>

<sup>1</sup> Sayce, *Hib. Lect.* p. 79, note 2. *Book of Dead*, Turin papyrus.

<sup>2</sup> *Land of the Monuments*, p. 386. Rev. iii. 12, R.V.

<sup>3</sup> Conder, *Stone Lore*, pp. 62, 120. *Book of Dead*, ch. xv. lxxx. cxlvii. cxxxi.

<sup>4</sup> *Ante*, p. 35.

He is identified with the Sumerian Asâri, En-mersî and Ningirsu<sup>1</sup>; the Semitic Samas, Adar and Marduk, and also with Namtar and Nannar.<sup>2</sup> As 'Lord of Hades' He was addressed in a funeral dirge as

§ 5. *Shepherd and Lord*;

therefore we know that there was LIGHT even in that dark prison house!

The Sun-god at His rising scatters its darkness,  
And never may there be gloom in the House. . . .  
. . . O Fire-god, by Thy pure fire, in the House of Darkness  
Thou makest light.<sup>3</sup>

The people that sat in darkness have seen a Great Light; they that dwell in the Land of the Shadow of Death, upon them hath the Light shined. . . . He descended first into the lower parts of the earth. (Cf. Isa. ix. 2, xlii. 7; Eph. iv. 9; 1 Pet. iii. 18-20; Luke ix. 51, xxiii. 42.)

From the story of His untimely death, Tamzi became 'Nergal' in southern Sumêr, the Sun-god of winter and night Who ruled over the lower world.

As 'Tamzi' he migrated from Eridu to Agade prior to Sargon the Great's reign.

A Sumerian Litany calls him 'Lord of Din-Tir'<sup>4</sup> (*sig.* 'the VISION of God'), where in B.C. 3800, He had already a shrine. After the Semitic conquest, His name there was changed to 'Marduk,' and identified with El-lil of Nipur.

Sala, the *Merciful*, was 'the bride of El-lil' (or Tamzi), in the ghost world.

Asâri-Tamzi was the 'Sun-god born of Ia, Lord of the Abyss,' 'Very' or 'Only-begotten Son' of Ia, who in a list of His 'fifty Names' was expressly stated to be 'one with El-lil the Strong of Nipur,' and in the hymns, 'one with Father Bîl.'

<sup>1</sup> Jastrow, pp. 58, 217.

<sup>2</sup> Adar, being the meridian sun of Nipur, or possibly the Moon-god (Osiris). Sayce, *Hib. Lect.* pp. 147, 151, 153, 156, 243, 244, 245, 336, 337, 554. See p. 381.

<sup>3</sup> *W. A. I.* iv. 14, No. 2. Sayce, *Hib. Lect.* p. 487.

<sup>4</sup> Sayce, *Hib. Lect.* pp. 335, 336, 337, 386; cf. John i. 18. Tintira was an older name for Babylon. See p. 138.

'I and My Father are One,' says the chapter which tells of the Good Shepherd who 'laid down His life for the sheep.' (John x. 30.)

Ia<sup>1</sup> was the 'God of pure Life, Lord of hearing and obedience, Lord of the pure Oracle, Whose hands formed the black-headed race, Who giveth Life to the dead and Who gave their names to the Angels.'

Ia, tradition said, took Yēûd 'the Only Son,' His beloved One, and arraying Him in Royal robes<sup>2</sup> sacrificed Him on an Altar in an hour of dire national peril.

Human sacrifice, says Prof. Hommel, has been found portrayed only upon ancient seal-cylinders, and it is still open to question whether the victim does not represent a God rather than a man. In that case there would be an allusion to a myth unknown to us.<sup>3</sup>

The death of the righteous, among the Jews, had the same atoning power as that of the Red Heifer :<sup>4</sup> Num. xix. 2-17 ; Heb. ix. 13, 14 ; Mark xv. 39 ; Luke xxiii. 47.

Cf. the High Priest's prophecy, 'It is expedient that one man should die for the people, and not that the whole nation should perish. . . . And not for that nation only, but that also He should gather in One the children of God,' with

The Father sent the Son to be the Saviour of the World.

God so loved the world that He gave His only-begotten Son.

He spared not His own Son but freely gave Him up for us all.<sup>5</sup>

<sup>1</sup> 'I was the earthly Name of that Chief Good . . . Eli He next was called.' *Par.* xxvi. 134, 136. Dean Plumptre says: 'The J or I (that reading is preferable to "El" or "Un") stands for the Jah or Jehovah of Ex. vi. 3 ; . . . the Hebrew *Yod* had probably been shown to Dante by some Jewish friend as the symbol of the sacred Tetragrammaton.' The Divine Name Ia is enshrined in the word Allelu-ia.

<sup>2</sup> 'They put on Him the scarlet [purple] robe. . . . Over His Head His Accusation written, "This is the King of the Jews"' (*Matt.* xxvii. 29, 37 ; *John* xix. 5). 'Until the tenth century A.D. the crucified Lord was always portrayed in royal robes, and the Thorn-Crown was an emblem of Victory rather than agony.'—Archbishop Benson.

<sup>3</sup> *Bible Dict.* art. 'Babylonia.'

<sup>4</sup> *Aspects of Judaism*, Montefiore and Abrahams.

<sup>5</sup> *John* xi. 49-52 ; *Rom.* viii. 32 ; 1 *John* iv. 14 ; *John* iii. 16, xviii. 14, iii. 1-29.

The Death of Tamzi-Adonis, like that of the Egyptian Saviour-god Osiris, was commemorated in the harvest month.<sup>1</sup> On the funeral feast of Tamzi those who had arrived in Arâlu were commemorated, dirges sung, and offerings made at the graves :

My only brother, let me not perish.

On the day of Tammuz, play for me on the flute of lapis lazuli ;

Together with the lyre of pearl play for me. . . .

That the dead may arise and inhale the incense of offerings.

The death of Adonis, His descent into Hades and His resurrection therefrom were portrayed on many Greek sarcophagi with the intent of comforting the mourning survivors with the Blessed Hope of Eternal Life.

The lamps burned to Osiris illuminated the whole land of Egypt. The living, clad in white, with palms in their hands, anointed with perfumed oil, crowned with flowers, and chanting hymns of praise, '*kept the Feast.*'<sup>2</sup> This is the 'Feast of Lamps' described by Herodotus (ii. 62), when lights were lit to help the dead, who at this season revisited their old homes.

The same thoughts still influence the Japanese, who on the last day of the Daimonji (August 18) keep the Feast of Lanterns, when lights are lit in every home, on the rivers, and on each grave (as in Italy on All Souls' day), and signal fires kindled on every hill to guide the dead back to the spirit-land.

Dr. Edkins identifies the name Tamzi with the Egyptian Temu, the sinking sun, of whom it is said :

I have come into the City of God, the region which existed in primæval times ; the God thereof is the *Lord of Peace* within.<sup>3</sup>

Atum—the Inapproachable, the Unknown—became Tmu, the 'Perfect One, *after* His resurrection.<sup>4</sup> He was always depicted in human Form, and 'never saw corruption' (*cf.*

<sup>1</sup> See Sayce, *Hib. Lect.* pp. 144, 227-231, for full descriptions.

<sup>2</sup> Jastrow, pp. 575, 599, 605, 682. *Dawn*, pp. 250, 321, 322. *Cf.* 1 Cor. v. 7, 8.

<sup>3</sup> Papyrus of Hunefer, B.C. 1370.

<sup>4</sup> *Dawn*, p. 131, note 5.

carefully Heb. ii. 9, 10, v. 8, 9; Acts xiii. 28-30, 32, 33, 37-39). A hymn to Him says:

Lord of Mercy, most loving; Maker of men . . . giving them Life . . . listening to the poor who is in distress, gentle of heart when one cries to Him. (*Cf.* Ps. lxi. 2, civ. 21.)

'Tmu, couched in the Mountain of Life, gives light to the dwellers in Amenti.'<sup>1</sup>

As Amenti was the region of Life, 'the Hidden Country' of the Egyptians, so 'Tammûz, in Semitic, meant *the HIDDEN One*—from the root 'to bury' or 'conceal'—Chinese *am*, dark.

The month of Tamzi was called in the Sumerian calendar (for He was not of Semitic origin) 'the month of the Mission of Istar,'<sup>2</sup> a proof that the legend of Istar's successful errand into Hades to procure the precious Immortal Water to restore her beloved dead to life (typifying that Love which is stronger than death; *cf.* 'Par.' xxxi. 7, 81), was already known in the earliest antiquity.<sup>3</sup>

'The hades of early Japanese religion was *Yomi-nō-kuni* (the invisible world-kingdom); *Yomi*, dark, is in Mongolian *tam*, hell; this is the Semitic *taman*, to hide; Sanskrit, *tamas*, darkness; Zend, *temanh*, darkness; English, *dim*.<sup>4</sup> *Yomi* may possibly be connected with the Sanskrit *Yāma*, as *Yami* in archaic Japanese meant 'total darkness.'<sup>5</sup>

The 'Root-Country' (Ne-nō-kuni) is the name of the

<sup>1</sup> Funeral stele from Abydos, cast in Louvre Museum.

<sup>2</sup> In the heavens this is represented by the constellation Virgo, the virgin bearing an Ear of Corn; in China as Kio or Kuanon, Kio holding this Ear of Corn: tramples on the dragon. *Illust. Clear Round!* p. 116.

<sup>3</sup> 'In the Jewish Calendar the 17th day of Tammuz was "a Fast," and originally associated with the Tammuz cult.' Jastrow, pp. 547, 548, 680. On the 17th of this month Osiris was murdered by Typhon.

<sup>4</sup> Edkins, *Early Spread*, pp. 120, 133.

<sup>5</sup> 'The Amām of the Egyptian Amenti who sits before the throne of Osiris is not a dog. . . . This "Eater of the Dead" who consumes and annihilates the wicked, mythologically represents some form of darkness, which is everywhere associated with Hades (anārambhane = tamasi of *Rig Veda*, i. 182, 6, vii. 104, 3), "the Endless Darkness of the Zend-Avesta," the Hellenic "Erebus."' Renouf, *Hib. Lect.* p. xx.

Japanese Nether-land, where visible men '*hide their bodies* when they pass away.' Cf. pp. 54, 126, 137, 238.

When heaven and earth began, there were born three Kami, who hid their bodies [*i.e.* passed away or died]. Out of the warm mould of clay a germ sprouted from which others sprouted, &c.<sup>1</sup> Cf. And the Earth shall bring to life the shades. Isa. xxvi. 19. *Var.* Many of those who sleep in the dust of the earth shall *awake*. Dan. xii. 2.

Do ye not comprehend that we are worms—  
Born to bring forth the angelic butterfly?

*Purg.* x. 124. Longfellow.

Those wonderful dead  
Who have *passed through* the body and gone.

R. Browning.

'Let us chant praise for A. or B. to-day!' S. Columba would say at the celebration of the Mysteries when the names of the blessed dead were commemorated, and then '*all understood* that this brother had passed to the Lord in the heavenly Fatherland.'

Amen, I say unto thee, To-day thou shalt be *with Me* in Paradise. (Luke xxiii. 43.)

### § 6. *The Master and Lord*

A purely Semitic name of Tamzi was Adôn (Heb. Adonâi), *lit.* 'my Lord, Master,'<sup>2</sup> and as Adonis His worship was carried to Phœnicia and Greece.

'It was to Byblus, on the Phœnician coast, that the waves bore the sacred Body of Osiris from Egypt,' says Dr. Ebers. Its name Gebal signifies *Hidden*.<sup>3</sup>

'When they have done wailing they first burn a sacrifice to Adonis—as to one dead,' said Lucian, in describing the ritual of the great Syrian temple at Byblus, which lay on the military highway between East and West. Cf. Ezek. viii. 14. This ceremony took place at the source of the Adonis river in a glen hence called '*Apacha*,'<sup>4</sup> *i.e.* Weeping (*cf.* Valley of Baca = misery, Ps. lxxxiv. 6, and the very

<sup>1</sup> Griffis, *Relig. Japan*, p. 62. *Night of the Gods*, p. 981 (O'Neill).

<sup>2</sup> Cf. Ps. cx. 1; Matt. xxii. 44, 45; Heb. i. 5, 6; Jer. xxii. 18. See p. 365.

<sup>3</sup> *Travels of an Egyptian Mohar. Dawn*, p. 175, note 5.

<sup>4</sup> In St. Jerome's day (fourth century A.D.) the rites of Tammuz-Adonis were celebrated in the cave now known as the Grotto of Nativity at Bethlehem. *Stone Lore*, p. 284.

striking prophecies, Zech. xii. 10, 11 ; Rev. i. 7, about 'the mourning for the FIRSTBORN,' and 'all kindreds of the earth wailing because of Him' when He is revealed coming in the clouds of heaven—'the Only-begotten of the Father, full of grace and truth,' John i. 14).

In strict accord with Isaiah's words (liii. 2-4, *Var.*), 'He hath no majesty that we should respect Him,' the Indian Krishna says : 'Deluded men despised Me when I had taken human Form.'<sup>1</sup> (*Cf.* Heb. x. 20.)

Among the Semites Tamzi became the young, beautiful 'SHEPHERD-GOD,' Tammûz, the Spirit of Spring and of Eternal waters, who was slain by the north wind's cruel blast. Thus said the Christ, when first He proclaimed His Messiahship, at Jacob's Spring :

'If thou knewest the gift of God, and *Who* it is that saith to thee, "Give Me to drink," thou wouldest have asked . . . *Living Water!*' . . . 'The Well is deep: from whence then hast Thou this Living Water?'<sup>2</sup>

The Good Shepherd is the most usual representation of the Saviour in the frescoes of the Roman catacombs.

'From thence,' *i.e.* from Heaven, 'is the SHEPHERD, the Stone of Israel' (Gen. xlix. 24 ; *Var.* explains : 'being Titles of God').

Give ear, O Shepherd of Israel, Thou that leadest Israel like a flock ; Thou that art enthroned between the cherubim, shine forth. (Ps. lxxx. 1.)

On a Phrygian tomb (second century A.D.) a Christian epitaph describes 'the Pure Shepherd, Who hath flocks of sheep on mountains, and hath great Eyes looking on all sides, and teacheth faithful writings : ' (*Cf.* pp. 90, 99, 138, 347.)

With larger, other Eyes than ours.—Tennyson.

<sup>1</sup> Krishna, the Child, the eighth âvatara of Vishnu, trampled on the hooded cobra of Evil. *Bhagavad-Gîtâ.*

<sup>2</sup> John iv. 6, R.V. *mg.* 10, 11, 14 ; xiii. 13, 14, R.V. ; xx. 16, 28.

## CHAPTER VII

## THE LIGHT OF ESCHATOLOGY UPON EARLY RITUAL

A Shadow of the Good—to come.—HEB. x. 1, R.V.

§ 1. 'The Pattern of the House of the Mercy Seat'<sup>1</sup>

THE shrine was the highest and most western chamber in the Zikurat, and divided into two, the inmost being 'The SECRET PLACE,' the Holy of holies, or *Parákhū*, and concealed behind a partitioning Veil from the 'Sanctuary of this World.'

God stretcheth out the heavens as a *gauze* Curtain . . . as a Tent to dwell in. Isai. xl. 22, R.V. *mg.*

The Veil shall divide unto you between the Holy Place and the Most Holy Place.

After the second Veil, the Holy of Holies. (Ex. xxvi. 33, R.V.; xl. 3, R.V.; Heb. ix. 13, R.V.; 1 Kgs. vi. 5, 6, *Var.*)

But it was all *one* Tent of Meeting with God: both sides formed one Sanctuary—one 'Dwelling' (*cf.* Ex. xxvi. 6 and xxv. 9, R.V. *mg.*), and were distinguished by the terms 'Without the Veil' and 'Inside the Veil' (Ex. xxvii. 21, R.V.; Lev. xvi. 12; 2 Chr. i. 3, R.V.)

It is remarkable that the oldest form of the ideogram for this word *parákhū* clearly represents tapestry or a curtain.<sup>2</sup> It was richly ornamented, and very splendid also in the Jewish tabernacle (*cf.* Ex. xxvi. 31–33, xxxvi. 35; Lev. xvi. 2; 1 Kings v. 21; 2 Chr. iii. 14), where it was wrought in the four Temple colours, embroidered with

<sup>1</sup> 1 Chr. xxviii. 12, R.V. *mg.*

<sup>2</sup> From the root *pakhá*, to close, or *parákhū*, to shut off, or look: Heb. *paróchet*. Sayce, *Hib. Lect.* pp. 64, 237, note 3; Jastrow, pp. 627, 628; *Bible Dict.* p. 216; *Authority and Archæology*, p. 369.



golden Cherubim 'according to the PATTERN of the Designer,' and suspended by golden chains before the Oracle.

This THRONE-ROOM was 'all glorious within,' and lavishly decorated; floor, walls, and ceiling being overlaid with gold and studded brilliantly with silver and priceless gems to resemble the starry constellations. It represented 'the Heavens' (Heb. viii. 1; Eph. i. 20).

'Like the New Moon, I made its splendours to shine,' said Nabonidus when describing the restoration of 'the House of Joys' at Kharân (B.C. 538), and Samsu-iluna, the son of Khammurabi or Amraphel (Gen. xiv. 1; c. B.C. 2200), said that he 'made Ê-sagila to shine like the Stars of heaven.'<sup>1</sup>

Ê-kua, the sanctuary of Marduk, Lord of the gods, I made to shine like the Sun magnificently, with red gold as for kings and gods, with lapis lazuli and pieces of alabaster I carefully overlaid it. (Nebuchadrezzar's Inscription.)

I have cried to Thee, O Sun-god, in the midst of the glittering heaven;

In the shadow of the Cedar Thou dwellest,

And Thy Feet are set on the bright verdure of the herb.<sup>2</sup>

The glory of Lebanon [*i.e.* the cedar], the fir tree, the pine tree, and cypress together, to beautify the place of My Sanctuary; and I will make the place of My Feet glorious. (Isa. lx. 7, 13, R.V. *mg.*)

'The glorious Sanctuary,' 'the perfection of Beauty,' 'O how lovely are Thy dwellings, Thou Lord of hosts. My soul pines for the Courts of JHVH. My heart and my flesh sing for joy unto the Living God.' (Ps. xcvi. 9 *mg.*, l. 2, lxxxiv. 12, R.V. *mg.* P.B.V. Cf. Wellhausen.)

The Tent shall be sanctified by My Glory. (Ex. xxix. 42, R.V.)

Unapproachable Light His Dwelling. (1 Tim. vi. 16.)

Dark with excessive bright. (*Paradise Lost*, iii. 380.)

The Sun veils its true Form in excess of Light.

(*Purg.* xvii. 52, 53, Pl.)

The gold in the Holy of Holies typified the perfection of the Divine holiness.

Solomon overlaid the most holy House with fine gold; and made a partition by drawing chains of gold across before the Oracle; and overlaid it with gold. . . . He built the hinder part of the House with boards of cedar . . . even for an Oracle,

<sup>1</sup> Tablet in American College, Beirut.

<sup>2</sup> Sayce, *Hib. Lect.* p. 173.

even for the Most Holy Place. . . . The cedar of the House within was carved with gourds and open flowers. All was cedar; there was no stone seen. And he prepared an Oracle in the House within, to set there the Ark of the Covenant of *ЖВН*. . . . He garnished the House with precious stones for beauty, and the gold was the gold of Parvaim. The floor of the House he overlaid with gold. . . . The whole Altar that belonged to the Oracle he overlaid with gold. The cherubims and the inner doors for the Most Holy Place, and the doors of the House of the temple, were of gold; <sup>1</sup>

and so were their hinges!

§ 2. '*A Sanctuary of this World.*' *The Bread of Vision*

In the anteroom, 'the Holy Place,' on the world-side of the Veil, stood the golden Table of Shewbread <sup>2</sup>: 'Thou shalt set Presence-Bread before Me alway.' (Ex. xxv. 30, xxxv. 14, R.V. *mg.*; Heb. ix. 1-3, R.V.)

*Cf.* 'The Bread' or 'Food of thy God.' <sup>3</sup>

'The daily food of El-lil, Ia, or Marduk.' <sup>4</sup>

On the Altar supreme mayest Thou lay the table of Shewbread.—*Sumerian Hymn.*

The Bread of Angels on which one liveth here. (*Par.* ii. 11, 12.)

Shewbread, *biritu*, is derived from *barû*, to reveal or see, in the sense of a revelation or Oracle <sup>5</sup>: hence 'the Bread of the Revealer.'

On every Egyptian altar was a disc of gold, either a plain circle, or with rays streaming from it, or with a *human Face* inscribed upon its surface.

Israel's shewbread was called 'Face-bread' (*cf.* Isa. vi. 39, 'Angel of His Face, or Presence'); 'the Bread of the Faces,' <sup>6</sup> or REFLECTIONS, '*The Setting-forth Bread,*' <sup>7</sup> each of the twelve loaves showing forth a different aspect of Jehovah's

<sup>1</sup> 2 Chron. iii. 8, R.V., iv. 22; 1 Kings vi. 15-19, 21, 22, 30, R.V. *Cf.* Rev. xxi. 10-21.

<sup>2</sup> 1 Kings vii. 48, 50.

<sup>3</sup> Lev. xxi. 6, 8, 17 *mg.*, 22, iii. 11, Mal. i. 7, 12.

<sup>4</sup> Sayce, *Hib. Lect.* pp. 65 note 2, 286 note 3.

<sup>5</sup> *Cf.* p. 336. Sayce, *Hib. Lect.* pp. 285 n. 1, 486, 151 n. 1, 152 n. 2.

<sup>6</sup> Plural, masculine, as Ex. xxv. 30-35; 1 Sam. ii. 6; in Num. iv. 7, 'Table of Faces.'—The 'Hidden Faces which guard the Road' (*Book of Dead*, cxli).

<sup>7</sup> Heb. ix. 2, R.V. *mg.*; 1 Cor. xi. 26; 1 Pet. ii. 9, R.V., 'excellencies.'

character. It was the COVENANT BREAD<sup>1</sup>: 'The Bread of his God,' and also 'Bread for their soul':—

Every Sabbath he shall set it *before the LORD* continually, being taken from the children of Israel by an Everlasting Covenant. (Lev. xvii. 21 *mg.*; Hos. ix. 4; Lev. xxiv. 8; Ex. xl. 23.)

'Honey and Butter' was the Food of Bar-bar-ti, the Lord of Revelations (according to a hymn appointed to be recited on the north side of the altar to Bil-Marduk).

O Lord, Thine is the Revelation, and Thine the interpretation of visions, 'Whose view is extended over the world'—'the INTERPRETER of the Will of Ia'; the 'Divine Son of the Holy Mound.'<sup>2</sup>

Butter and honey shall He [Immanu-El] eat, that He may know how to refuse the evil and to choose the good.

When Jonathan tasted honey 'his eyes were opened.'<sup>3</sup>

In India the oblation to the gods of Light is *ghee*—clear bright butter—thrown into the fire at sunrise.

In ancient Greece sacrificial offerings of honey and milk were poured on the graves.

It is very significant that the Resurrection-feast prepared for the Lord Jesus by His disciples comprised 'Bread, FISH, and a piece of an Honeycomb'; and it is expressly stated that when He broke the Bread<sup>4</sup> 'their *eyes were opened*, and they knew HIM, and He opened their mind and *interpreted* to them the Scriptures.'

At Rome in the eleventh century A.D. on Easter Eve the newly baptised were given the chalice filled with milk and honey instead of wine, 'that they may *understand*,' says an old writer, 'that they have already entered upon the Promised Land.'<sup>5</sup>

'The Sumerian word "Sur," signifying a Table of Shewbread, is represented by the two ideographs Ki-gal, *lit.* "a Great Place"; which the inscriptions of Nebuchadrezzar and his successors interpreted to mean a Platform.'

<sup>1</sup> See pp. 25, 34 note 2, 108, 117, 228, 263. Sayce, *Hib. Lect.* pp. 149 note 4, 153 note 2. Cf. Job. xxxiii. 23.

<sup>2</sup> Sayce, *Hib. Lect.* pp. 98, 128, 300 note 2, 490, 536, 537. See p. 95.

<sup>3</sup> Isa. vii. 14, 15; viii. 10, R.V. *mg.*; 1 Sam. xiv. 27, 29.

<sup>4</sup> 'Breaking bread' was part of the funeral feast amongst Jews and other nations.—*Bible Dict.* art. 'Bread.' Luke xxiv. 27, 30, 31, 35, 42–45, 46, R.V.; John xxi. 9, 13, 14. Cf. Rev. 1, 1, 'The Book of the Revelation of Jesus Christ, which God gave unto Him.' See pp. 42, 90, 154, 176.

<sup>5</sup> Hatch, *Hib. Lect.* p. 300.

On the High Altar mayest Thou found a place of feeding [*i.e.* a table of Shewbread].

He who has not turned his hand to sin Thou wilt prosper ; he shall eat Thy food ; he shall be blessed by Thee,

say the cuneiform inscriptions ; and again :

. . . a sweet savour,  
The holy food of Heaven, the wine of the sacrifice.  
Whosoever has not turned his hand to wickedness,  
The mighty gods shall eat the food he offers.<sup>1</sup>

*Cf.* Ps. xxiv. 3-5. Who shall ascend into *the HILL of the LORD*? or who shall stand in His Holy Place? The clean of hand and the pure of heart [*mg.*] . . . he shall receive the Blessing from JHVH, and Righteousness from the God of his salvation.

The summit of the Great Pyramid (built in Egypt *c.* B.C. 4235) terminated in a Platform whose sides measured nine English feet.<sup>2</sup> On a rough stone cross of huge blocks a sacrificial Table of Offerings was raised (similar to one in Bulak Museum), while below, in the innermost room, there is

### AN OPEN TOMB! <sup>3</sup>

a lidless Ark, whose inside measure is the same as that given in Ex. xxv. 10 of the Ark of the Covenant.<sup>4</sup> This is called 'the King's Chamber,' and is not that of death, but of LIFE.

'I have not spoiled the Shewbread of the Gods,' says the Confession of Innocence prescribed in the Ritual for the Dead.<sup>5</sup>

I shall pass through the hidden sacred rites! I shall behold holy Things which are Hidden!<sup>6</sup>

exclaims the pilgrim in the Ritual ('the Book of the Ruler of the Hidden Place is its name').<sup>7</sup>

He shall dwell among the servants of Unnefer, and be

<sup>1</sup> Sayce, *Hib. Lect.* pp. 65 note 2, 100, 422.

<sup>2</sup> *Murray's Guide Book*: 'now about 60 feet square.'

<sup>3</sup> Adams, *Book of the Master*, pp. 109, 110, 119; *Dawn*, p. 367, note 2.

<sup>4</sup> Senior, *Great Pyramid*, p. 25.

<sup>5</sup> *Book of Dead*, cxxv.

<sup>6</sup> *Book of Dead*, lxxviii.

<sup>7</sup> *Ib.* cxliii., Birch's translation of the Turin Papyrus, which Renouf says is 'singularly accurate' (*Hib. Lect.* p. 177).

satisfied with the Food of Osiris.<sup>1</sup> . . . Horus is the Food and the ALTAR<sup>2</sup> (cf. Heb. vii. 26, 27; xiii. 10; 1 Cor. v. 8).

The elders of Israel 'saw the God of Israel' on the heights of Sinai, 'and did eat and drink.' (Ex. xxiv. 10, 11.)

To him that overcometh will I give to eat of the Hidden Manna. (Rev. ii. 17.)

Dionysius the Areopagite (5th cent. A.D.) describes the Eucharist as the consummation and crown of all the Christian mysteries. He says:

Though it be the common characteristic of all the hierarchic acts to make the initiated partakers of the Divine Light, yet this alone imparted to me *the Vision* through whose mystic light I am guided to the beholding of the other sacred Things.<sup>3</sup>

### § 3. *The Feast*

In the reign of Pepi I. (B.C. 3797-3777) large numbers of pilgrims consulted the Oracle at the Temple-Tomb at Abydos. The *Via Sacra* led, through seven sanctuaries, by *winding* stairs on the east side of the Temple to the Shrine of the God-Man, Osiris, on the roof, which resembled a sepulchre. To this on the days of His Passion the ceremonial processions mounted in tender silence, and after a requiem on its terrace, when the mysterious rites of the Divine Death were celebrated, *all the scattered fragments* of the mutilated Body were solemnly embalmed, bandaged, and reunited<sup>4</sup> to their sacred Head.<sup>5</sup> They then descended by the western stairs, called the '*Staircase of the Great God,*' below which the 'vassals of Osiris' placed votive steles representing His tomb, as a memorial<sup>6</sup> against their own decease,

<sup>1</sup> *Book of Dead*, lxxxiii., Paris Papyrus, Naville.

<sup>2</sup> *Ib.* lxxviii., Paris Papyrus.

<sup>3</sup> See Hatch, *Hib. Lect.* p. 304.

<sup>4</sup> Cf. Eph. i. 10, iv. 13.

<sup>5</sup> The Eleusis Mysteries closely resembled those of Osiris. 'The horror of the scene of dismemberment and apparent annihilation was followed by the blissful apparition of a *Perfect Ear of Corn*, which was contemplated with adoration in absolute silence—the symbol at once of life and death, and of Life after death.' Lewis Campbell, *Religion in Greek Literature*, pp. 252, 261-265. Cf. John xii. 24. Ebers, *Egypt*, vol. ii. pp. 213, 231.

<sup>6</sup> It is worth investigating the significance of the miniature *Torii*, or sacred gateways, offered as votos in Japan. See p. 53.

when, through His merits, they trusted to overcome, as He had done, 'the sharpness of death.'

Even as I also overcame and am set down with My Father on His throne. (Rev. iii. 21.)

In the Harvest month<sup>1</sup> was the New-year or Uak Feast, when all Osirian souls flocked to this Holy Sepulchre whence their Leader had descended into Amenti, and there awaited the coming of the waning Sun,<sup>2</sup> to embark in His Ark. Guided by the good jackal-headed Anubis, they passed *through* 'the Western Mountain' by the Cleft of Abydos<sup>3</sup> (the narrow sunset-gorge in the Libyan hills which was the 'Gate into the other world'), and, traversing the mysterious Paradise in the Great Oasis where the mummies 'slept' (hence named Uît, the Sepulchre—'The *Concealed*, or *Enclosed*,'<sup>4</sup> *i.e.* as a SHRINE), they safely entered the Western sea, which is inaccessible to mortals.

The coffin is the vehicle [*i.e.* means] by which we enter Hades.—*Japanese Epitaph.*

On this 17th night of Thot, the priests kindled in all sanctuaries and mortuary chapels the sacred Fire for the year. A new lamp, whose wick was well saturated with oil and salt, was lit in each house, funeral dances danced,

<sup>1</sup> Mid-August to Mid-September. *Query*: Can this Harvest month be connected with Israel's Feast of *Ingathering*, which took place in the seventh month, at the autumn equinox (Ex. xxiii. 16, xxxiv. 22), and with the Babylonian *tasritu*, 'month of the Holy Mountain, or Sanctuary,' *i.e.* of the RËST of God? 'At Antioch Julian found the festival of Adonis being celebrated "according to ancient usage," after the ingathering of harvest and before the beginning of the new year in Tisri' (Sayce, *Hib. Lect.* p. 231). Climatic considerations greatly affected the date of this special Memorial-feast. In Babylonia the year began in Spring; hence the Jewish custom which correspondsto the Egyptian appears to be the earlier. *Cf.* Jastrow, p. 681.

<sup>2</sup> *Cf.* Eph. iv. 8, *mg.*; 1 Pet. iii. 18-20; Luke xxiii. 43.

<sup>3</sup> *Illust. Dawn*, p. 197. *Cf.* Dante's allusions to the *Rifted Rock*: *Inf.* xxi. 3; *Purg.* iii. 57, iv. 31, x. 7, xii. 97, xix. 168, xxvii. 64.

<sup>4</sup> Ebers, *Egypt*, vol. ii. 217; *cf.* Parâkhu, pp. 96, 104; Irkalla, p. 137, note 3. This was an Oasis of sandy islands, where the dead rested in safety from the Nile inundations: hence called the 'Isles of the Blest.' *Dawn*, pp. 180 note 5, 250 note 4, 321 note 4. See pp. 104, 218.

‘and all the children rejoiced from the rising to the setting of the sun.’<sup>1</sup>

The ‘*Descent of Istar*’ was chanted at the Feast of Tamzi, which the Sumerians celebrated at the same season, when the ripened grain was cut, and the grape cluster gathered<sup>2</sup>; while the similar Semitic Festival of Adonis was kept in Syria in June at the melting of the snows, when the waters of the river looked like blood.

The ceremonies observed in the Latin Church on Easter Eve bear a significant resemblance to those of this great Fire-festival of Tam-zi-Adonis or Osiris, especially the Fast, the funeral gloom, and the kindling of the new Fire at the dawn of the joyous Alleluia-sabbath.

#### § 4. *The Altar*

The beautiful Amenti in the Mountain of Eternity.

*Book of Dead*, xxvii.

The Mountain of the North—the Golden Land.—*Sumerian*.

Set-Amentet, *i.e.* ‘the Mountain of the Underworld,’ was the common name of the cemetery in Egypt. (Budge.)

‘Upon the Top of the Mountain,’ says Ezekiel, when relating the Visions of God, ‘and round about the Mountain shall be Most Holy’ (xl. 2, xliii. 12–15). ‘The Altar’ the margin renders: ‘*Heb.* Har-El—the Mountain of God,’ *i.e.* the HOLY HILL, equivalent to ‘the Holy Mound’ in Sumêr, where God vouchsafes to dwell.<sup>3</sup>

The Variorum Bible gives these instructive notes: ‘ARAL, the Altar, *being a lesser symbol of the Mountain of the Elôhîm, whereof Mount Zion was a symbol* (see on Isa. xxix. 1, 2; *cf.* Ezek. xxviii. 14, *Ewald*, “the Holy Mountain of the Gods”); the world of souls, or shades, in the recesses of the Mountain of the Elôhîm.’ *Cf.* Isa. xiv. 13, 14, ‘The Mountain of the Assembly’ (*of divine beings—the Babylonian Olympus*). *Cf.* Heb. xii. 23.

<sup>1</sup> *Dawn*, pp. 197, 210, 232, 242, 250, 321, 422, 423 note 4, 508.

<sup>2</sup> *Cf.* John vi. 32, 33, 48, 58, xii. 24, xv. 1.

<sup>3</sup> On the walls of Karnak Thotmes III. (B.C. 1500) inscribed the name of Jerusalem as Har-el, ‘the Mountain of El.’

Turning to Rev. vi. 9, 10, we find a remarkable vision of Martyr-souls *under the Altar*, who cry to The 'MASTER, Holy and True,' to avenge their blood, *i.e.* outpoured life . . . 'and a white robe was given to each one' (*cf.* 2 Tim. iv. 6, R.V. *mg.*); so that there is a peculiar connection between Arâl, the Altar, and Arâlu, the place of departed spirits, *i.e.* the Intermediate State.

We must not forget that Ezekiel was 'a captive by the river Khebar' (which Hilprecht identifies with the large navigable canal Khebaru, near Nipur), and therefore this seer-priest must have been intimately acquainted with the temple Ê-Kur and its theosophical teaching.

In the Jewish belief the death of the righteous had an atoning power (*cf.* 1 John ii. 2; Rom. iii. 25; Heb. xiii. 10, which identify Jesus with the Altar and the Sacrifice). Michael the Archangel as the High Priest offered the Souls of the Saints on the Altar in heaven which is the archetype of that on earth.<sup>1</sup>

And, in the Aryan faith, Agni the High Priest offers and conveys to God in His bright flame the souls of the dead at their cremation as in a chariot of fire. As Mroka He *destroys* the corrupt corpse by His fire, while as Pāvaka, the *Purifier*, He illuminates and fits the soul for the Presence of God.

### § 5. *The Oracle*

The 'Oracle' by which God revealed His Will and Covenant was *within* the shrine of 'the Secret Place,' upon the *Mercy Seat*, or 'Seat of Oracles,' where the Deity 'spoke' to His worshippers. (*Cf.* Ex. xxv. 22, xxxiii. 11, xxxiv. 34; 1 Kings vi. 16; 1 Sam. iii. 1, 3, 4, 7, 10, 20, 21.) None but the King and ministrant priests might enter this, the very heart of the sanctuary—the Concealed and mysterious Hiding-place of the sacred bark; <sup>2</sup>

Thou shalt screen the Ark with the veil. (Ex. xl. 3, R.V.)

<sup>1</sup> *Jewish Encyclopedia*, vol. i. p. 467. *Cf.* p. 63, note 3.

<sup>2</sup> Sayce, *Hib. Lect.* pp 64, 95; Ebers, *Egypt*, ii. p. 234. One such priest describes himself: 'the reader who knows the Face of the heavens, the Great of Sight [*i.e.* he who gazes on the Sun face to face] in the mansion of the Prince of Aânâ.' *Dawn*, p. 206, note 1. *Cf.* Sayce, *Hib. Lect.* p. 109, note 1.



It will be remembered that 'Aaron's rod which budded' was, by Divine command, placed inside the Ark of the Covenant,<sup>1</sup> amid the thick darkness of the Most Holy Place.

According to Hebrew tradition, this Rod was a branch of Almond-tree which, from its being the first to awake in Spring, they called Shâkad, 'the Early-awakening Tree,' symbolic of Life from the Dead—RESURRECTION!

Thus the mystic temple of the Earth-spirits in Arâlu was appropriately called Ê-giguna, the 'House of the City of Darkness,' the 'Assembly of the Anunas'—*i.e.* Anunâki (p. 45), as the Greek Aides meant the 'House of the Invisible.'<sup>2</sup>

The ninety-first Psalm is full of peculiar significance when read in the light of these Nipur teachings :

He that dwelleth in the Secret Place of El-Elyôn,  
Shall abide under the shadow of El-Shaddai,  
I will say of JHVH, He is my Refuge, and my Fortress,  
My Elohim, in Him will I trust.

Under His Wings shalt thou trust.

Because thou hast made JHVH,  
Which is my Refuge, even El-Elyôn,  
thy Dwelling-Place—  
There shall no evil befall thee!

The Talmud calls this Pilgrim-psalm 'a song of accidents'—*i.e.* a protective or talismanic song in times of danger; *vv.* 1-13 were sung antiphonally; the Oracle, or Divine response, is contained in *vv.* 14-16.

### § 6. *The Paraçlete*

Nuzku, the Night-sun, 'the supreme Messenger of Ê-Kur,' who 'binds the things together,' is the 'Uplifter of the torch,' the 'Enlightener of the darkness,' 'the Fire-god who illumines the gloom of darkness,' the 'glorious Lord who pours out the Oil of Anointing and the Unguent,' the

<sup>1</sup> Ex. xx. 21, 22; Deut. v. 22; Num. xvii, 8, 10; Heb. ix. 4.

<sup>2</sup> Canon Cook, *Holy Bible*; M. M. *Anthrop. Rel.* p. 339.

'Opener of the wells, the Fructifier of the corn.'<sup>1</sup> The 'Messenger of Life,' He 'gives *rest* to the heart,' and is, in fact, the PARACLETE of that primeval age.

May Nuzku, the Messenger supreme, listen to my prayer, and intercede for me.<sup>2</sup> (Cf. Luke i. 19; John xiv. 16, R.V. *mg.*; Rom. viii. 26.)

It was Gibil-Nuzku, 'the Angel of El-lil,' through Whom alone the sacrifices were effectual, for He conveyed their essence to the Throne of God in His bright flame.

- \* Guardian of the sacrificial gifts of all the heavenly spirits . . . Without Thee is no table spread in the temple,<sup>3</sup>

*i.e.* His presence as Fire was indispensable at the altar.

'He enthrones Himself with the friend that He loves,' says a text from Eridu.<sup>4</sup>

Word for word is the Vedic poet's prayer to the Indian Fire-god :

May Agni carry the sacrifice to the gods, knowing how to do it. . . .<sup>5</sup>

Agni (in Sanskrit, the quick or agile; Latin, *ignis*), 'the Seer and Priest Who, offering all the worlds as a sacrifice, came down as our Father, and . . . entered among mortals.' 'Agni-Hotri, the Priest who pours out the libation,' thus became

The Messenger or Mediator between gods and men, who corrects all mistakes<sup>6</sup> made in its performance—the Comforter of the sacrificers (cf. Rom. viii. 26, 27);<sup>7</sup> 'the Face of the Mighty Agni, the holy light of the Sun in heaven'—'the Light by night and the Sun by day' . . . 'Thou art always Father and Mother for men.'<sup>8</sup>

<sup>1</sup> As 'Nabû,' He was the God without whom the irrigated land and the canal are unwatered.' Cf. Zech. iv. 6; 1 Cor. iii. 6, 7.

<sup>2</sup> Inscription of Nabonidus, B.C. 538-558.

<sup>3</sup> Certain texts identify Gibil, the Fire-god, with Nuzku, and connect both with Nabû. All three were called 'sons of Anu.' Jastrow, pp. 277, 278, 279, 299; *Dawn*, p. 674, note 2.

<sup>4</sup> Sayce, *Hib. Lect.* p. 469.

<sup>5</sup> *Rig Veda*, X. xvi. 9.

<sup>6</sup> M. M. *Orig. Relig.* pp. 168, 212, 213; *Phys. Rel.* pp. 168, 169; *Rig Veda*, IV. 16-18.

<sup>7</sup> Cf. Lev. ix. 1, 2, 6, 22-24; Judges vi. 20, 21, xiii. 18-20; 1 Kings xviii. 24, 36-39.

<sup>8</sup> *Rig Veda*, X. 7, 3, VI. 15. M. M. *Phys. Rel.* pp. 123, 158; *Origin*, p. 147; *Introd. S. R.* p. 162.

Every sacrifice shall be salted with salt. (Mark ix. 49: 'Every-one shall be salted with fire,' R.V.)

Fire was also JHVH's symbol; He manifested His Presence in the Burning Bush, and in the Pillar of Cloud and Fire. (Cf. 1 Kings xviii. 24; Ps. civ. 4; Acts ii. 2, 3, vii. 30.) The 'Perpetual Fire' of the Altar might never be extinguished. (Lev. vi. 12, 13, 18.)

The Hebrew Scriptures often use the term 'The Angel of God' for a manifestation of the Almighty Himself<sup>1</sup>; the Angel of the Covenant, whom the early Church always identified with the Logos-Image of the Father:

My Name is in Him. Obey His Voice and do all that I speak. (Ex. xxiii. 20-22).

When Solomon had made an end of praying, the Fire came down from Heaven and consumed the burnt sacrifices, and the Glory of JHVH filled the House. And the priests could not enter the House of JHVH because the Glory of JHVH had filled JHVH's House. And when all the children of Israel saw how the Fire came down and the GLORY of JHVH upon the House, they bowed themselves with their faces to the ground upon the Pavement and worshipped and praised JHVH. (2 Chron. vii. 1-3.)

The GOD of GLORY (Acts vii. 2).

A remarkable account is given in 2 Macc. i. 19-22, 32-34, ii. 1, of the Holy fire which, by Jeremiah's command, devout persons hid during the seventy years of the Jewish Captivity.

The most significant resemblance, however, is perhaps to be found in the '*Veni, Creator Spiritus*,' appointed to be sung, after a time of silence, at the ordination of priests, in the English Church:

Come, Holy Ghost, our souls inspire,  
And lighten with celestial fire;  
Thou the anointing Spirit art,  
Who dost Thy sevenfold gifts impart;  
Thy blessed Unction from above,  
Is comfort, life, and fire of love;  
Enable with perpetual light  
The dulness of our blinded sight.

<sup>1</sup> Gen. xxii. 11, 15, xxxi. 11, 13, xlvi. 16; Ex. iii. 2, xiv. 19; Judges ii. 1-5; Isa. lxiii. 9; Dan. iii. 25; Acts vii. 30-38.

## CHAPTER VIII

## THE VEIL—AND BEYOND

§ 1. *Through a Glass Darkly*.—1 Cor. xiii. 12.

IN the Divine Hand the Egyptian Ankh is the Key of Eternal Life; it is composed of two emblems: *Shen*, infinity, immensity, boundless time; and the *tāt*, stability. Its name signifies 'LIFE,' and it has the further beautiful meaning of 'an Oath or Covenant' (see p. 142).

Which [Oath] we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the Veil, whither the Forerunner is for us entered, even Jesus, made an High Priest for ever after the order of Melchizedek.

(*Cf.* Look upon the Covenant, for all the dark places of the earth are full of cruelty. Heb. vi. 17, 20; Ps. lxxiv. 20, P.B.V.)

This sacred mirror symbolises souls who, beholding all things in the Mirror of the Divine Mind, reflect His Image; or, according to another view, it is the all-reflecting ether.

We all, with unveiled face beholding as in a mirror the Glory of the Lord, are being changed into the same Image, even by the Lord the Spirit. (*Cf.* 1 Cor. iii. 18; Ex. xxxiv. 29-35; Acts vi. 15, vii. 55.)

The Mirror of an answering mind.

Keble.

. . . That Mirror fair

Wherein are imaged all the things that be.

*Par.* xxvi. 106, 107.

. . . Who live among the blest,

Greater or less, have Truth in that glass spied.

*Par.* xv. 61, 62.

And of his eyes made ever gates to Heaven.

*Purg.* xv. 3. Longfellow.

The reflection of the sun upon the City (for the City was pure gold) was so extremely glorious that they could not as yet with open face behold it, but through an Instrument made for that purpose.—*Pilgrim's Progress*.

When you have come to the other side of the water, and set down your foot on the shore of glorious Eternity, and look back to the water and your wearisome journey, and see in that clear Glass of endless glory nearer to the bottom of God's wisdom, you shall then be forced to say, 'If God had done otherwise with me than He hath done, I had never come to the enjoying of this Crown.'—Rutherford.

A white curtain veils the Holy Place at Isé, where the sacred Mirror of Japan (the special emblem of the Soul of the radiant Sun-goddess, Amatérasu<sup>1</sup>) is enshrined. When giving it to the first emperor (Jimmu-Tennō,<sup>2</sup> B.C. 660), she said :

My child, look on this Mirror as My Spirit . . . worship it as if you were worshipping My actual Presence . . . should you ever desire to see Me—gaze into it; let it be with thee on thy couch and in thy hall, and let it be to thee a holy Mirror.

A copy of that burnished metal Mirror, framed in imperishable white camphor-wood, is placed in all Shintō shrines; before it the worshipper sits in silent adoration and contemplation. A beautiful Japanese fairy-tale tells how a dying mother bade her child gaze daily into a mirror and think of her. In consequence of this continual meditation the child so assimilated her mother's features and character that she grew up into her exact image. (*Cf. Jas. i. 23-25: 'The perfect Law of Liberty.'* *Purg.* xv. 64-66, xxx. 76-78, Pl.)

Now the glass was one of a thousand. It would present a

<sup>1</sup> Dr. Edkins identifies Amatérasu, the Heaven-shiner, with the Persian *Mithras*, Chaldean *Samas*, Hebrew *Shemesh*—the Sun. 'Mitra was originally the Sun, *only in a new light*, and therefore with a new name.' See also identity of Savitri and Mitra of the Veda with *Varuna* and *Vishnu*. *Early Spread*, pp. 29, 96; *M. M. Orig. Rel.* pp. 266-269, 376.

<sup>2</sup> In ancient Egypt the *tenuu* or vicar of a military officer was his Lieutenant—of the governor of a city, an Assistant-governor; but the vicar of the King was his Minister (*Rec. Past.* N.S. vol. iv. p. 3). Hence the King himself was the *tenuu*, delegate or vicar, of God.

man one way, with his own features exactly; and turn it but another way, and it would show one the very Face and similitude of the Prince of Pilgrims Himself.—*Pilgrim's Progress*, Part II.

In the Apocalypse, the Redeemed who have gotten the victory over the beast, 'stand upon a sea of glass like unto crystal' (iv. 6, xv. 2).

Amen of Thebes was 'the Veiled One.'

The veil, that is to say, His flesh. (Heb. x. 20. Cf. Job x. 11, *mg.*)

Now we see through a Mirror darkly;<sup>1</sup> but then face to face. Scatter from him every cloud of his mortality with thy prayers. (*Par.* xxxiii. 31-33.)

Uras (or Ud-zal), is expressly stated to be the name of *Ninib* as 'God of Light,'<sup>2</sup> the 'Glory of the Sun-god.'

From this name the Assyrians borrowed their term for a *mourning veil*, *Urasu*, which was interpreted as the equivalent of *barû* in the sense of a Revelation or Oracle.<sup>3</sup>

What a bright light this one simple fact sheds upon the LIFE OF THE WORLD TO COME!

He will destroy on this Mountain the Veil that veileth all the peoples . . . and the Lord God will wipe away tears from off all faces. (Isa. xxv. 7.)

'The Veil is not, as might be supposed, a symbol of spiritual blindness but of sorrow, the figure being taken from the practice of covering the head in token of mourning. . . . As Prof. Duhm points out, "When God removes the Veil He sees the tears, and wipes them away." Perhaps no words that ever were uttered have sunk deeper into the heart of humanity than this exquisite image of the Divine tenderness.'<sup>4</sup>

In Herod's Temple at Jerusalem the Veil suspended before the Porch was woven in the four sacred colours, white, blue, purple, crimson; the sun, moon, and heavenly

<sup>1</sup> 'By means of a mirror,' says Scott; 'darkly: *mg.* in a riddle; by a dark discourse (viz. the Gospel revelation); Alford, look upon a riddle (viz. God's deep counsel of revelation).' *Var.* 1 Cor. xiii. 12, R.V.

<sup>2</sup> Jastrow, p. 166.

<sup>3</sup> Sayce, *Hib. Lect.* pp. 149 note 4, 151 note 1, 153 note 2, 285 note 1.

<sup>4</sup> Dr. Skinner quoted in Montefiore's *Bible for Home Reading*, vol. ii. p. 366.

bodies being woven into its texture with gold. Above it hung the gigantic Vine of pure gold, to which our Lord alluded when He exclaimed: 'I am the true Vine' (John xv. 1). The Vine, it will be remembered, was, like the Palm, emblematic of the Tree of Life.

On a beautiful cultus-tablet from Sippar<sup>1</sup> (B.C. 870) Samas is seen seated within the Holiest upon a low throne. Two columns carved to represent a Palm-trunk support the porch (*i.e.* the Tree of Life, of which the divinities Tamzi and Gishzida were guardians). It is curious that the gigantic cherubim made by Solomon to overshadow the Mercy-seat and the Ark of the Covenant within the Oracle, and likewise the doors and posts at its entry, were of the ever green, fruitful Olive. (*Cf.* 1 Kings vi. 23, 31-33; Zech. iv. 11.)

Before Him stands an altar-table, on which rests a wheel with radiant spokes, emblem of the sun—like the *monstrance*, or Sun-flower, on Christian altars — which radiates Rays of Grace in all directions. (*Cf.* John i. 16; *Var.* 'Grace for Grace'—*constant successions of Grace.*) This altar<sup>2</sup> of Samas was the Table of Shewbread, the Bread of the Revealer, the Bread of VISION.

A hymn to Him under the name of 'Adar' says:

In the temple of El-lil, the temple of Completion—

A place of drinking and eating for Beauty constructed . . .

In Peace with Thee have I walked uprightly. . . .

On the Altar supreme mayest Thou lay the table of Shewbread. (*Cf.* Ex. xxiv. 11; Ezek. xli. 22; 'The Table which is before JHVH').

And again:

On the Throne of the Shrine supreme, even on His seat,

Is a brilliant Light when He lights it up.

At the festival they establish Him joyfully in His seat. . . .

He maketh the wine to be good.<sup>3</sup> (*Cf.* John ii. 10; Ps. civ. 15.)

Herodotus (i. 183) describes the golden table of Shew-

<sup>1</sup> Illust. Plate 114, *Variorum Bible*; *Light from East*, p. 156.

<sup>2</sup> 'Altar' and 'Table' are interchangeable terms in the Old Testament as well as in Babylonian: 'Altar-table of Shewbread.' Mal. i. 7, 12; Ezek. xli. 22, xlv. 16, 'Table of Burntoffering.'

<sup>3</sup> *W. A. I.* iv. 13, No. 1. Sayce, *Hib. Lect.* pp. 485, 486, 479 note 2, 92, 93.

bread standing before the Divine Image at Bil-Marduk's 'Tomb-temple' in Babylon.

The Ani-Papyrus says :

'See Osiris-Ani triumphant; girt about is he with raiment, shod with sandals white, anointed with the finest oil of unguent. Have been offered to him a bull, vegetables, incense, ducks, offerings of flowers, beer.'

Ps. xxiii. 5 has a close affinity with these thoughts :

'Thou preparest a Table before me in the presence of mine enemies. Thou anointest mine head with oil; my cup runneth over. . . . I will dwell in the House of the Lord for ever.'<sup>1</sup>

Uras was known at Ur as Utu-ki, '*the Great Spirit*,' whom an inscription of most archaic Turanian characters explains to be synonymous with the Sun-god:<sup>2</sup>

Mankind, the flock of the God Ner, *whatever be their names*,  
Thou enlightenest.<sup>3</sup>

One of His titles was 'Bârû, the REVEALER'—the VOICE.<sup>4</sup>

*Cf.* Dan. ii. 22, 28, 47: 'There is a God in Heaven that revealeth secrets. . . . Of a truth it is, that your God is the God of gods . . . and the Revealer of Secrets. . . . He revealeth the deep and Secret Things: He knoweth what is in the darkness and the Light dwelleth with Him.'

## § 2. *Face to Face*

There is but a step between me and death. (1 Sam. xx. 3.)

So *thin* and subtle is the Veil;

Such barrier thou may'st easily transcend.

*Purg.* viii. 20, 21. Plumptre.

The Veil withdrawn, there was but one step beyond from out the life visible into the Invisible, from earth to heaven-consciousness in the Presence-chamber of the

<sup>1</sup> *lit.* 'I return into the House,' or 'am *homed* in the House for ever.' *Cf.* 1 Pet. ii. 25; *The Psalms*, Part 1, E. G. King, D.D.

<sup>2</sup> *W. A. I.* ii. 48, 34. Maspero points out the correspondence between Samas and the Egyptian Râ, *Dawn*, pp. 88 note 1, 646 note 1.

<sup>3</sup> *W. A. I.* iv. 20, No. 2.

<sup>4</sup> Sayce, *Hib. Lect.* pp. 153 note 2, 320.



Great God, there to behold Him 'face to Face.' (Cf. Ex. xxxiv. 29-35.)

The Egyptians called their dead 'the AWAKENED,' and Ptah, 'the Revealer,' was the first to unveil the 'shrouded one's' (*i.e.* the mummy's) face in 'the Land of Light,' Amenti.<sup>1</sup>

This thought is emphasised again and again in the Ritual:

'O God of Light, come Thou down unto me and swallow up the worms which are in Amenti.' 'The Great God who dwelleth in Tattu, Whom he seeth not, *heareth his prayers.*' . . .<sup>2</sup>

This glorious spirit in his flesh, he himself sees God. . . . He sees with his eyes; he hears with his ears the Truth—the Truth! . . .

His body is complete. . . . He seeth God with the flesh . . . I have come to behold Thy beautiful Form.

I am the *unveiled one.*<sup>3</sup>

It hath been decreed that in me He shall see His likeness, and that my face shall look upon the Lord Tmu.

'My face shall see the Face of the Lord Tmu'—the Perfected One—sang the pilgrim amid his anguish in the shadowed Vale of Death—'a place without water, without air, all abyss, utter darkness, perplexity, remote,' and YET 'he who liveth in it is in *peace of heart*, SEEING THY FACE!'<sup>4</sup>

'Whom I shall see for myself,' says Job (xix. 27, *mg.*). 'In my flesh I shall see God; I shall see Him myself, mine eyes shall see Him, and not another's.'

He sees God daily, he beholds His beauties; His rays are upon his face and renew him in an Eternal Birth. . . . I have come to be a Protector unto thee. I waft unto thee air for thy nostrils. . . . I have made whole thy lungs.<sup>5</sup>

It was not only a new birth but a New Creation, for

<sup>1</sup> Ptah was the *Artist*, and herein resembles the Sculptor withdrawing the veil when the statue is complete! Cf. Job x. 8, *mg.*; see p. 29.

<sup>2</sup> *Book of Dead*, ch. i., B. Naville.

<sup>3</sup> *Ibid.* ch. xlii., cxlv.

<sup>4</sup> *Ibid.* ch. clxxv., 'Chapter of not dying the second death.' Cf. Rev. ii. 11, xx. 6, 11; 1 John iii. 2.

<sup>5</sup> *Book of Dead*, ch. cli. Illust. *Dawn*, p. 179.

God breathed into the nostrils of that clay form the breath of Life. (Gen. ii. 7; *cf.* John xx. 22.)

When I awake I am still with Thee!

Our friend Lazarus is fallen asleep, but I go that I may awake him out of sleep.

When our Lord raised Jairus's daughter, He said: 'The child is not dead but sleepeth!' and, taking her by the hand, exclaimed softly, '*Talitha cumi*' (the very words still used by Syrian mothers when *awaking* their babes in the morning), and gave her to eat.<sup>1</sup>

Thus woke the poet from the dream his life's long fever gave him,  
Beneath those deep pathetic Eyes which closed in death to save  
him.

Thus—oh, not thus? No type on earth can image that Awakening,  
Wherein he scarcely heard the chant of seraphs round him  
breaking,

Or felt the new immortal throb of soul from body parted,  
But felt those Eyes alone, and knew, 'My Saviour! not deserted.'

E. B. Browning.

In a vignette in the Ritual the Face of the Unseen Teacher—'the Ruler of the Hidden Place,'<sup>2</sup>—is descried behind a secret portal of the 'ASCENT above the earth.'

Thine eyes shall see thy Teacher . . . they shall behold  
thine own Land! . . . thine eyes shall behold the King in His  
Beauty! . . . *Eye to eye!*<sup>3</sup>

Hence the Psalmist's prayer:

*Reveal* mine eyes, that they may behold the Wondrous  
Things!<sup>4</sup>

And 'thine own land' is this delightful life!

Dante, *Par.* xxv. 93.

Ever beholding that FACE that doth minister Life unto the  
beholders.—*Pilgrim's Progress.*

The King there, in His beauty,

Without a veil is seen:

It were a well-spent journey,

Though *seven deaths* lay between!<sup>5</sup>

<sup>1</sup> Ps. cxxxix. 18; John xi. 11, R.V.; Mark v. 41-43, R.V. According to the Rabbis 'Moses died of a Kiss from the mouth of the Lord.'

<sup>2</sup> *Book of Dead*, ch. cxliii.; *cf.* 1 Pet. i. 8, 9; see p. 232.

<sup>3</sup> 'The Teacher is God.'—Montefiore. Is. xxx. 20, xxxiii. 17, lii. 8, 9.

<sup>4</sup> Ps. cxix. 18, *mg.*; *cf.* 1 Sam. ix. 14, *mg.*; Num. xiv. 14, R.V. *mg.*

<sup>5</sup> Rutherford (A.D. 1600-1661): 'If,' said Socrates (B.C. 399), 'when the pil-

§ 3. *The God of Peace*

As worshipped at Nipur Uras or Ninib was God of the RISING Sun, whose name at Jerusalem was 'Salim, ' God of Peace.'

The Mountain of Uru'salim; by name Bit-Ninib [*lit.* the House of Ninib].

The city of the House of the God Uras, whose name *there* is 'Salim. . . .'<sup>1</sup>

Bit-uri, 'the House of LIGHT,' was the name of His other great temple at Sippar, which was *ancient* in B.C. 3800, and it was to this temple that the cultus-tablet described above belonged. Êsagila at Babylon was also 'the temple of the Sun'—Bil Marduk, 'the Light of the spirits of heaven.'<sup>2</sup>

*Cf.* very thoughtfully 1 Sam. vi. 8, 9, 12, R.V. *mg.* 15, 20—the *Sign* given concerning the Ark at Beth Shemesh (*i.e.* the House of Samas).

The Hebrew Sar-Shalôm, 'Prince of Peace' (Is. ix. 6 ; John xx. 19, 20), is word for word the Assyrian 'Sar 'Salim, king of Salem,' which was Melchizedek's title. (Ps. lxxvi. 2.)

The God of Jerusalem was adored as 'Tsedeq,' RIGHT-BOUSNESS ; 'Jehovah Tsidkenu, the Lord our Righteousness.' (*Cf.* Jer. xxiii. 6, *mg.*, xxxiii. 16.)

grim arrives in the world below, he is delivered from the professors of justice in this world, and finds the true judges who give judgment there . . . *that pilgrimage will be worth making!*' M. M. *Orig. Rel.* p. 324.

<sup>1</sup> According to letters written by Ebed-hotep, priest-king of Jerusalem, to Pharaoh Khu-n-Aten of Egypt, B.C. 1480-1440 (discovered in A.D. 1887 by a native woman at Tel-el-Amarna), down to the close of the XVIIth Egyptian dynasty Jerusalem was governed by royal priests, who were, it is thought, elected by an Oracle.

<sup>2</sup> Nabonidus, inscript. c. B.C. 546-536 ; in Sumerian E-Babbara, 'the Bright, or brilliant'; in Semitic Samas, which was the ordinary word for Sun. The Greeks transcribed this word Σαῶς, which in sound resembles the Egyptian *Horus*. Thus, while all men adored the Sun, they designated it by different names, *e.g.* El-Lil, Bil, Barbar, Ninib, Nergal, Nabû, Samas, Uras, and by-and-by all these names came to be fused in that of 'Marduk.' *Cf.* Sayce, *Hib. Lect.* p. 101.

These varied titles will no longer puzzle us if we consider the many different names by which our own Bible speaks of the One God, and how in the New Testament all are summed up in the Lord Jesus Christ. See List in Bagster's Bible, pp. 19, 204, 205 ; Frowde's *Oxford Teacher's Bible*.

The original sense of the Phœnician and Canaanite Sūdūq was the JUST—*i.e.* straight, even, balanced, upright. (*Cf.* Acts iii. 14 ; vii. 52 ; xxii. 14 ; Isai, liii. 11.)

Jerusalem is mentioned in the Amarna tablets as the 'Oracle of the Mighty King, the seat of the worship and Oracle of the God 'Salim,' whose temple stood on the summit of the Mountain of Moriah;<sup>1</sup> 'Uru-'Salim' signifying 'City of 'Salim,'<sup>2</sup> *i.e.* the old Assyrian GOD OF PEACE,<sup>3</sup> and Moriah itself 'the VISION of Peace.'

When we recall that Melchizedek, to whose Temple of Peace Abram gave the customary<sup>4</sup> 'tithes after victory,' was 'Priest of 'El-elyôn, the Highest God,'<sup>5</sup> 'King of UPRIGHTNESS' and 'King of PEACE,'<sup>6</sup> the following words seem fraught with meaning :

Another Priest should arise after the order of Melchizedek, and not after the order of Aaron . . . After the similitude of Melchizedek . . . Who is made, not after the law of a carnal commandment, but after the power of an Endless Life.

A Royal Priest, 'out of Judah'—the ancient *patêsi*. *Cf.* Zech. vi. 13.

'Thou art a Priest for ever *after the manner* of Melchizedek,' an expression seven times repeated in Holy Scripture, and therefore one of peculiarly sacred significance.<sup>6</sup>

Some (connecting these passages with John viii. 56-58, 'Abraham rejoiced to see My day,' &c.) have even concluded that Melchizedek was very probably a *manifestation of Christ* upon earth.

<sup>1</sup> Gen. xxii. 2 ; 2 Chron. iii. 1.

<sup>2</sup> Dr. King (*Akkadian Genesis*, p. 7) says: 'I suspect that the true derivation of Jerusalem is ęro-shel-im, "the City of the Storm-god."' See pp. 20, 21, 121 note 5. Also *cf.* Odin—the Storm-god as well as All-Father and the culture-God of Scandinavia. *M. M. Phys. Rel.* pp. 321, 324, 325.

<sup>3</sup> *Records of Past*, vol. v. N.S.

<sup>4</sup> 2 Kings xvii. 26, 27. Gen. xiv. 18 ; Heb. vii. 1, 2, 4, 9, 14-17. *Cf.* Ps. lxxxvii. 1-3 ; Judges vi. 12-24, *mg.*

<sup>5</sup> An exceedingly interesting verse, Dan. v. 18, ascribes the gift of the kingdom of Babylon to 'the Highest God,' El-Elyôn. *Cf.* ch. iv. 17, 24, 32, 34-37 : 'The Most High—the King of Heaven.'

<sup>6</sup> Ps. cx. 4, R.V. *mg.* ; Heb. v. 6, 10, vi. 20, vii. 11, 17, 21. See *The Great Pyramid*, p. 8 (Col. H. W. J. Senior ; pub. D. Bryce).

A hymn to Uras as 'Samas' says :

Thou settest Thine ear to the prayers of mankind—  
The *Pitiful* One who directest the world.  
Undo his curse . . .  
Thou art Eternal Righteousness in the heaven.<sup>1</sup>

And another :

Thou art Justice, even the Bond of the care of the world.  
The Accadian of this line is :

Justice in heaven, a BOND on earth art Thou.<sup>2</sup>

His temple-tower at Larsa was called 'the House of the Bond of Heaven and earth.'

According to one rendering the Deluge-tablet, speaking of the Rainbow, says :

He made a Bond . . . and was gracious to us.<sup>3</sup>

Mayest Thou spread Thy shadow over me ! . . .

When the sun sets thou shalt say thus to the Sun-god : 'Like a Father Thou wilt draw me to the earth.'<sup>4</sup>

In peace with Thee have I walked uprightly. (*Cf.* Mal. ii. 6.)  
Acquaint now thyself with Him and be at peace, thereby good shall come unto thee. (*Job* xxii. 21.)

The God of Peace shall bruise Satan under your feet shortly.

And JHVH said unto him, 'Peace be unto thee; fear not, thou shalt not die.' Then Gideon built an Altar there unto JHVH, and called it Jehovah-Shalom, 'JHVH send Peace.'

The God of Peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the Everlasting Covenant, make you perfect . . . to do His Will.<sup>5</sup>

The peacemakers shall be called the children of God. (*Matt.* v. 9.)

Samas, the 'Son of El-lil,' was identified with Ip-Anu, who 'listens to prayer,' and one with Marduk<sup>6</sup>; Bar-barti,

<sup>1</sup> *W. A. I.* iv. 28.

<sup>2</sup> Sayce, *Hib. Lect.* p. 500, note 1. Bond: see *Birit*, pp. 34, 42 (note), 99, 108, 131, 138 (note), 159, 173, 203, 226, 231, 238, 243, 263, 273, 293, 295, 1313.

<sup>3</sup> *Graven in the Rock*, p. 118 (Dr. Kinns).

<sup>4</sup> Sayce, *Hib. Lect.* p. 513, note 1.

<sup>5</sup> Rom. xvi. 20. *Cf.* Judges vi. 23, 24, *mg.*; Heb. xiii. 20, 21.

<sup>6</sup> 'Originally identical,' Sayce, *Hib. Lect.* pp. 92, 192. He was Son of Ia and Davkina, the Mother of the Supreme House.

the 'Lord of the Oracle,' or 'Revealer,' 'the Lord of *cleansing* incantations, Restorer of the dead to Life, Lord of Life, Quickener of the Dead.'

In an inscription found at Ur, He is also called 'the scion of Nannar,' who was 'the Illuminator of Heaven and earth.'

#### § 4. *The Crown of Glory*

Samas-Uras was 'LORD OF CROWNS.'

(*Cf.* Gen. xviii. 25. 'On His head were many crowns.' Rev. xix. 12.)

The Lord, the Judge supreme of heaven and earth . . . the Lord who ordereth aright the decisions of Justice.<sup>1</sup>

Justice and Righteousness are the two prominent themes in the splendid hymns addressed to Him.

The title Dainu, or *Judge*, always refers to Samas, just as 'the Great Mountain' denotes El-lil.<sup>2</sup> (*Cf.* Judg. xi. 27, 'JHVH the Judge'; 'the God, the Rock of Israel'; 2 Sam. xxiii. 3.)

'In the House, O my friend, which I must enter,' continues the Epic of Gilgames (whose gloomy description of Arálu is quoted *ante*, pp. 74-77), 'for me is treasured up a Crown . . . among those who wear crowns, who from days of old have ruled the earth—to whom Anu and Bil have given names of renown. Glory have they given to the shades of the dead [*lit.* the fleshless ones]; they drink the Bright Waters.'

She lived twenty-five years, and Osiris beneath the earth gave her the Living Water. (Pyramid of Sakkara.)

He hungers not, he thirsts not, nor is sad. He eats the bread of Râ—which never gets stale. He shall be triumphant before Osiris. There shall no evil get dominion over him for ever, and for all eternity, and for ever.<sup>3</sup> (*Cf.* Ps. xci. 9-10.)

'He nourished me upon water of Fillynge' ('waters of Rest'—*Repose*), sang David in 'the Shepherd-Psalm.'<sup>4</sup>

<sup>1</sup> Inscription of Nebuchadrezzar the Great, Sippar.

<sup>2</sup> Jastrow, pp. 274, 300, 301.

<sup>3</sup> *Book of Dead*.

<sup>4</sup> Ps. xxiii. 2, William of Shoreham's trans. (c. 1327), R.V. Wellhausen.

Open thy heart unto the Streams of Peace. *Purg.* xv. 131.

There is laid up for me the Crown of Righteousness which the Lord, the *Righteous Judge*, shall give me in that day, and not to me only, but unto all them that have loved His Appearing.<sup>1</sup>

They shall receive a glorious Kingdom and a beautiful Crown from the Lord's hand. (*Wisd.* v. 16, 17.)

Thus crowned and mitred o'er thyself rule thou. (*Purg.* xxvii. 140, 142, xxxi. 85),

*i.e.* as a sovereign-priest unto God; having upon earth worn the Thorn-crown of Penitence, now He is mitred with Holiness as the ancient priests of Egypt who bore on their mitres the *fleur de lys*.<sup>2</sup> (*Cf.* *Ex.* xxix. 6; 1 *Pet.* ii. 9; *Rev.* i. 6.)

With the Uræus on his brow . . . Pepi goeth forward unto his mother Nût;<sup>3</sup>

this is specially interesting, for the *uræi* properly belonged only to the helmet of a deity (Horus slew the great Serpent and was permitted to wear the image of that smitten foe as a symbol of *sovereignty* and triumph over the powers of evil); while the figure of Nût was often painted on the winding sheet, as in the case of Ramses the Great.

In the Egyptian Amenti 'the Gate of Peace, the end of the course,' with its 'Seven Crowns of Joy,' stood behind the Throne of Osiris, from whose hand the holy dead received the Atef-crown of Celestial Light and Illumination, and, like St. Paul, exclaimed: 'I have finished the course!'<sup>4</sup>

'Wearing the Crown, and triumphant for ever and ever,' the justified soul on leaving the Judgment Hall entered the service of the great Osiris, 'the Lord of the living,' in the bright Fields of Peace, to be henceforth

'Received among those who chant in the Presence of Unnefer and share the offerings laid upon the Altar of the Great God,' and 'offer incense in His temple.'<sup>5</sup>

They proceed to that imperishable place which is illuminated by neither the sun nor the moon; to that primeval Spirit whence the stream of Life for ever flows. (*Gttd.* xv.)

They need no light of sun or moon, for the Lord God giveth them light, and the Lamb is the Light thereof. . . . The Lamb

<sup>1</sup> 2 *Tim.* iv. 8 R.V.    <sup>2</sup> *Moïse et l'Égypte.*    <sup>3</sup> *Pyr.* Pepi I., B.C. 3777.

<sup>4</sup> *Book of Dead*, ch. xlv.; 2 *Tim.* iv. 7.

<sup>5</sup> Hymn to Osiris; *Rec. of Past*, iv. 23.

which is in the midst of the Throne shall be their SHEPHERD, and shall guide them unto Fountains of Waters of Life.<sup>1</sup>

The toppling crags of Duty scaled  
Are close upon the shining table-lands  
To which our God Himself is Moon and Sun.  
Tennyson.

### § 5. *The Ark and its Pilot*

Among the heavenly Signs is Argo, in archaic Chinese *t'ien-chuen*, or Heaven-Ship.

The Ship in which the Seed of Life is preserved was called also 'the Great House, or Palace,' the word being the same as that used in many passages of the Old Testament for God's Palace in Heaven.<sup>2</sup>

Its Pilot is Puzur-sadû-rabû : Puzur *sig.* 'Hidden, protected,' and Sadû-rabû, 'the mighty Mountain-Rock,'<sup>3</sup> in beautiful harmony with Gen. vii. 16, and Heb. ii. 10 : 'The Lord shut him in,' 'the Captain of their salvation.'

When the Ship arrived, the legend says :

I offered victims, made an offering of incense on the Mountain-top. . . . Bêl came on board the Ship, seized my hand and led me up . . . led up my wife, made her kneel beside me. . . . He turned us face to face, and standing between us, blessed us [saying] : 'Ere this Nûkh-napishtim was human ; but now Nûkh-napishtim and his wife shall be like us Gods !'<sup>4</sup> (*Cf.* Gen. iii. 22.)

Science teaches that in the dim bygone ages a wonderful paradise of beauty existed at the North Pole, where palm-trees and all kinds of tropical vegetation and animals flourished.

Like the Japanese paradise, the Sumerian Heaven of the gods lay on the top of the loftiest Mountain in the north.<sup>5</sup>

<sup>1</sup> Rev. vii. 17, R.V. xxi. 22, 23.

<sup>2</sup> Sayce, *Fresh Light*, p. 33.

<sup>3</sup> Jastrow, p. 500, notes 1, 2. El-lil is the Great Mountain. Sayce, *Hib. Lect.* pp. 407 note 1, 408, 409.

<sup>4</sup> *Light from East*, pp. 40, 41.

<sup>5</sup> 'Seeds of all things' were preserved in the Ship which the Indian Vishnu commanded Manu to construct against the Deluge. Drawn to 'the northern Mountain' by the Mystic FIRE, Manu sacrificed there with the *paka* (the simple domestic offering) and cast clarified butter, thickened milk, whey and curds into the waters as an oblation. *Relig. Japan*, p. 67, 392.



On reaching the north, the Egyptian pilgrim saw afar off the Isles of the Blessed—the 'Land of the Hereafter' of the Red Indians<sup>1</sup>—and ibis-winged Thoth, after fighting with Sit-Typhon for the right of passage, victoriously bore the pilgrim over the deep waters of the vast Kha-lake, into the great hall of Mât 'in the Palace of the Prince,<sup>2</sup> for the Bird is my Guide.'<sup>3</sup>

On the Pilgrim's 'Entrance into the Light,' it is Thoth who utters the welcoming words :

Hail, Osiris, strong one of heaven! I am the Great God. *I have fought for thee.* I am He among the Divine beings who causes the Osiris to be justified before his enemies, the day of weighing the words of thy accusers. O Osiris! I am One among the Divine Persons, the Child of the holy Mother.

The above very ancient tradition is often quoted in the Pyramid texts, which furnish almost intact 'the ritual of the Tomb.' Another, no less old, describes a magic ferry-boat plying regularly between this earth and the shores of Paradise :

He letteth me sail to the Temple of the Divine Beings. The name of the boat is 'Assembler of Souls'; the name of the oars is 'Making the hair to stand on end' (*cf.* Ps. lv. 5, and P.B.V.; Luke xxii. 44; Heb. v. 7); the name of the hold is Good; and the name of the rudder is 'Making straight for the Centre.'<sup>4</sup>

It is instructive to note that the sacred Fire-bird of India<sup>5</sup>—Garuda the winged Bird of Vishnu, 'the *Preserver*,'

<sup>1</sup> Longfellow's poem, *Hiawatha*.

<sup>2</sup> Râ's temple at Heliopolis, the antitype of Heaven, was the 'Palace of the Ancient One,' or 'the Mansion of the Prince.' *Dawn*, pp. 136 note 3, 160, 206 note 1. In the Vedic texts the lake Âra, in which those who do not overcome their passions are drowned, corresponds to this. See M. M. *Theos. Rel.* pp. 121, 124, 142.

<sup>3</sup> 'Thot-Zehûte,' says Brugsch, 'seems to mean: He who belongs to the bird Zehu. He who is the Ibis, or belongs to the Divine Ibis.' *Dawn*, pp. 186 note 4, 187 note 4, 398, 399. *Book of the Master*, p. 150.

<sup>4</sup> *Book of Dead*, ch. lviii. Rom. viii. 34.

<sup>5</sup> *Query*: Is this not a link with the Sumerian Zu, 'the Storm-bird of Ê-kur,' who became the Semitic Sin, and was also identified with Nabû, the Assyrian counterpart of the Egyptian Thoth? See on 'Divine Storm-bird' and its varying forms, Sayce, *Hib. Lect.* pp. 293, 294. See also pp. 116, 296, 319.

—guarded the Black Gate which separates the earth-life from the heavenly and devoured serpents.<sup>1</sup>

In China the dying soul 'mounts the White Crane (symbol of *Immortality*) and 'flies to be a Guest on high.'

When thou comest there [*i.e.* to the Delectable Mountains] from thence thou mayest see to the Gate of the Celestial City. . . .

They led him up to the top of the Beautiful House and bid him look . . . and, behold, at a great distance, he saw a most pleasant mountainous country—beautiful with woods, vineyards, fruits of all sorts, flowers also, with springs and fountains very delectable to behold.—*Pilgrim's Progress*.

Like the Solar bark itself, the prow and stern of the Egyptian funeral barge was formed like a lotus-lily, while tall Nile lilies (symbols of Purity and Resurrection) towered above each corner of the central shrine which enclosed the corpse.<sup>2</sup> It was ferried across the Temple-lake which, as at Ân and Abydos, lay between all Egyptian cities and their cemeteries,<sup>3</sup> or over the Nile to the vast Mountain-necropolis west of that river, whose waters imaged the Celestial Nile.

'I arrive at the Shore of Eternity;<sup>4</sup> I have come into port in the Sektet [*i.e.* afternoon] boat!' exclaims the Egyptian pilgrim.

He hath come into his Haven of Rest.<sup>5</sup>

'Thou Pilot of the world,' is said to Râ in the Office of the Dead. His was 'the BEAUTIFUL FACE' in 'the Boat of Millions of years,'<sup>6</sup> *i.e.* Eternity.<sup>7</sup>

<sup>1</sup> *Relig. and Mythology*, p. 440.

<sup>2</sup> Illust. Ebers, *Egypt*, i. 172, ii. 304 (Pub. Cassell). *Light from East*, p. 129 (Pub. Eyre and Spottiswoode).

<sup>3</sup> Illust. *Light from the East*, p. 100. *Dawn*, p. 510.

<sup>4</sup> *Book of Dead*, ch. xv.

<sup>5</sup> *Ibid.* ch. xvii. Cf. Canoe of the Haida Indians, M. M. *Theos. Rel.* p. 223.

<sup>6</sup> *Ibid.* ch. clxxxvi.

<sup>7</sup> 'How long have I to live?' inquires the pilgrim soul in Amenti. The Great Sun-god replies: 'It is decreed that thou shalt live for millions of millions of years—a Life of millions of years.' *Book of Dead*, ch. clxxv.

If thou thy Star do follow,  
 Thou canst not fail thee of a glorious port,  
 . . . . in the Life Beautiful!

*Inf.* xv. 55-57.

I will give to him that overcometh . . . the Morning Star.  
*Rev.* ii. 26, 28.

'Rejoice! a safe voyage, a prosperous journey,' is another Pagan epitaph in the Roman Catacombs.

To diverse ports their several ways they wind  
 O'er that great sea of Being.—*Par.* i. 111, 112.

'Be earnest, be thoughtful, be holy. Keep steadfast, watch over your own hearts, for he who holds fast the Law of discipline and faints not, he shall cross the Ocean of Life, and make an end of sorrow.' These were the Buddha's dying words (B.C. 653-573.)

I hope to see my Pilot face to face  
 When I have crost the bar.—Tennyson.

The Sumerian conception of the Ship of Allat, the great Spirit<sup>1</sup>-mistress of Life and Death, resembles that of the Egyptian solar bark. It was an enchanted vessel, propelled without oars or sails, and its prow shaped like a Bird's beak. A horse, emblematic of the Sun, crouched in the boat, upon which Allat rode<sup>2</sup> grasping two serpents by their throats, thus rendering their sting powerless. She proceeded daily up the Euphrates to greet the procession of souls newly arriving from Datilla, the Bitter Ocean-Stream.

Thus, in the *Purgatorio*, Dante perceived, 'down in the West upon the ocean's floor,' an Angel-pilot with a freight of souls; 'that Bird of God,

Who needs nor oar, nor other sail  
 Than His own wings between such distant lands.  
 Make haste, make haste to bow the knee!  
 — Behold the Angel of God; fold thou thy hands!  
 Then, as still near and more near us came  
 The Bird Divine, more radiant He appeared;

<sup>1</sup> Sayce, *Hib. Lect.* p. 149.

<sup>2</sup> Cf. Ps. lxxviii. 4, 33. 'Who rideth upon the Heavens as upon a horse. Praise Him in His name Jah.' Isa. xix. 1.

Upon the stern stood the Celestial Pilot,  
*Beatitude* seemed written on His Face.'<sup>1</sup>

And the spirit-crew within the Ship was heard chanting the '*In exitu Israel*' (the death-bed Psalm of the Latin Church), 'with so much of that Psalm as is after written, viz. down to the end of Ps. cxv., with its glorious words of triumphant Faith and Easter-praise :

Non mortui laudabunt Te, Domine; neque omnes *qui descendunt in infernum, sed nos qui vivimus* benedicimus Domino !

There met them two Men in raiment that shone like gold, also their faces hone as the Light. . . . Then said They: 'You have *but two* difficulties more to meet with and then you are in the City.' . . . Between them and the Gate was a river; but there was no bridge to go over and the river was very deep. At the sight, therefore, of the river, the pilgrims were much stunned; but the Shining Ones that went with them said: 'You must go *through* or you cannot come at the Gate.' . . . Then said Christian: 'The sorrows of death have compassed me about. I shall not see the Land that floweth with milk and honey,' and with that a great darkness and horror fell upon him, so that he could not see before him . . . neither remember . . . any of those sweet refreshments that he had met with in the Way of his pilgrimage.<sup>2</sup>

I am not exhausted . . . the palm-flowers of Shû [*i.e.* the *Eye* of the Rising Sun<sup>3</sup>] are upon me. . . . I am not one who drowneth ! I am not shipwrecked ! Blessed are they who see the bourne !<sup>4</sup>

Shû, the *Light* (a Form of Osiris), sometimes means also 'the *Shade*' ; another instance of the dual nature of Truth :

The Lord God is a Sun and shield . . . the Lord is thy Shade.  
 A Shadow of a great Rock in a weary land. (Ps. lxxxiv. 11, cxxi. 5; Is. xxxii. 2.)

Is my gloom, after all,  
 Shade of His hand, outstretched caressingly ?<sup>5</sup>

<sup>1</sup> *Purg.* xi. 27, 29, 37, 38, 44; xv. 50. Longfellow.

<sup>2</sup> *Pilgrim's Progress.*

<sup>3</sup> Cf. 'The Faithful Eye,' p. 27.

<sup>4</sup> *Book of Dead*, ch. lxiv., cxxx. <sup>5</sup> Hamilton King.

## CHAPTER IX

## THE MOUNTAIN OF CLEANSING PAIN. DE PROFUNDIS

THE Ani-Papyrus has a vignette of the pilgrim climbing an island mountain<sup>1</sup> by means of Seven Steps to the Fields of Râ in the Milky Way.

I have kindled the light, I have woven the star-strewn Path.  
My homestead is among the sapphire furrows.<sup>2</sup>

The fifth Creation-tablet of Sumêr says :

‘He opened great Gates in the side of the world’ [where both sun and moon set, and by whose eastern gate they rise, escaping at Dawn from Arâlu]. ‘In the midst He made *an* ASCENT,’

or Staircase; *i.e.* the Milky Way: called by American Indians ‘the Way of Souls’—the ‘Path of the Master of Life.’

Above the Twin-mountains is the Threshold of Heaven;  
Its peaks glisten like the Sun-god.—*Gilgames-Epic.*

Ê-Sâr was the Sunrise, or Silver mountain, and Ê-Kur the Sunset or Golden.

Horus in Egypt was called Harmakhûtû, ‘the Two horizons’ (the mountains of Sunrise and Sunset). The great Sphinx was His symbol—ever gazing east to catch the first rays of the sun rising above the horizon.

The Avestic scriptures describe the mount Hukairya as ‘the Height of deep precipices, and its colour as shining gold.’

The Roman Pliny located this Mount of Difficulty and

<sup>1</sup> Illust. Ani-Papyrus, plate 35; *Dawn*, pp. 181 note 1, 182. Is this akin to the ‘Seven Ages of Man’?

<sup>2</sup> *Book of Dead*. Sayce, *Hib. Lect.* p. 389. ‘The Milky Way is composed of eighteen millions of stars, or rather *suns*’ (Sir W. Herschel).

Purgation as lying 'beyond the Pillars of Hercules';<sup>1</sup> and, through the Phœnician voyagers sent by Pharaoh Necho round Africa (c. B.C. 610), the Canaries became known to the ancients as 'the Fortunate, or Happy, Isles.'<sup>2</sup>

One of the commonest names the Greeks gave the dead is *makâres*, the Blessed or happy ones (the same title which St. Paul applies to God, 1 Tim. i. 11), while mortals were designated *deïloi*, wretched.<sup>3</sup> Hesiod, in the ninth century B.C., sang of the Isles of the Blest.

In the *Iliad*, the Bible of Greece, Homer (whom Dante entitles 'the sovran poet') places Hades below the earth; but in the *Odyssey*, amid the waters of the Ocean-stream,

Where dwell the men whose hodies are out-worn. (*Cf.* p. 94.)

The Italian poet's marvellous conception of the Mount of Cleansing, with its tortuous winding paths and sevenfold Ascent—is the nearest approach to the Sumerian Arâlu of anything we possess in literature, and bears the closest possible resemblance to it. The idea of this island-mountain rising amid the western waves, in the same latitude as Jerusalem, was probably suggested by the accounts of the Peak of Teneriffe brought back to Italy by the seafaring adventurers who rediscovered it in Dante's day (thirteenth century A.D.).

After traversing a gloomy forest,

wild, drear and tangled o'er,  
Which e'en in thought renews that terror fell!

Dante

Reached a point 'bove which did tower a Mount . . .  
Which pierced his heart with Terror's torturing power,<sup>4</sup>

but

looked on high, and lo! its slopes to view  
† Came clothed with brightness.

The sight of that Mountain 'allayed his fears with Peace,' when 'panting, worn, and spent,' he escaped 'out of the depths of the abysmal sea.' But, 'almost where the

<sup>1</sup> Pliny, v. 2.

<sup>2</sup> Diodorus Siculus, v. 19.

<sup>3</sup> M. M. *Anthrop. Rel.* 317-319, 330, 238. <sup>4</sup> See p. 218, n. 1.

Ascent began,' he encountered a panther,<sup>1</sup> lion, and she-wolf, which so intimidated him that often 'to return he turned'; and 'such fear o'erwhelmed him that of the Height above all hope he lost.' At this crisis Virgil met him and asked:—

*Why* climb'st thou not yon Mount Delectable  
Which is the source and spring of every joy?<sup>2</sup>

Thus Dante named the 'Sun-clad Mountain' he saw from afar in the Inferno—'gleaming in the rose of Dawn.'

Hast thou deign'd at last  
Approach the Mountain? Knowest not, O man!  
Thy happiness is here?<sup>3</sup>

St. Catherine of Genoa said that 'next to Heaven there is more content in Purgatory than in any other place in the world.'

Of that second Kingdom will I sing  
Wherein the human spirit doth purge itself,  
And to ascend to Heaven becometh worthy.

*Purg.* i. 4-6. Longfellow.

Compare the scholar Dante's Vision with that of the unlettered peasant Bunyan:<sup>4</sup>

The narrow Way lay right up the Hill, and the name of the going up side of the Hill is called Difficulty. . . . They went then till they came to the Delectable Mountains, which mountains belong to the *Lord of the Hill* of which we have spoken before (*ante*, p. 9).—*Pilgrim's Progress*.

Better, though difficult, the right Way to go  
Than wrong, though easy, where the end is; woe.

### § 1. *The Deep Waters*

Alike in Sumêr, Egypt, and in India, the Invisible world was a Place of Instruction, Purification, and Healing, therefore RESTORATIVE!

<sup>1</sup> 'He that knoweth the Word, the panther shall not devour him.' *Book of Dead*.

<sup>2</sup> *Inf.* i. 1-77. Cf. The three renderings by Carey, Longfellow, and Plumptre.

<sup>3</sup> *Purg.* xxx. 73-75.

<sup>4</sup> *Grace Abounding*, par. 3; see pp. 9, 100.

'He *restoreth* my soul!' sang the Hebrew Psalmist (xxiii. 3).

'The dead were khû-âpirû, the *instructed* ones.'<sup>1</sup>

'Take him, servant of Ia, lead him to the House of Purification,' says Adrakhasis in the Gilgames-Epic.

He shall enter into the Fields of Alu in peace, *to learn the bidding of Him* who dwelleth in Tattu. . . .

Make him *well* in Amenti.<sup>2</sup>—*Book of the Dead*, ch. xxii., clxxxvi.

To the Pitris rich in penance! . . . They who guard the sun, the Rishis<sup>3</sup> rich in penance. O Yâma, may he go to Them, the sons of penance.—*Aryan Funeral Hymn*.<sup>4</sup>

The Mount which *heals* the souls that fall.—*Par.* xvii. 20. Pl.

On a mummy case (British Museum), Thoth, 'the Mind and Will of God,'<sup>5</sup> and Horus, the Light-bringer, 'the Heavenly Babe,' are seen pouring libations of LIFE over a deceased priestess of Amen-Râ :—

I have purified myself by libations, and my breast and inward parts have been immersed in the Pool of Right and Truth.

When Teta hath *purified* himself on the borders of this earth [*i.e.* the Border-land] where Râ hath purified Himself, he prayeth and setteth up the Ladder.—*Pyramid of Teta*, B.C. 3800.<sup>6</sup>

O creature that dost cleanse thyself!

To return BEAUTIFUL to Him who made thee!—*Purg.* xvi. 31-32. Lgf.

The pure waters of Ia—the Lord of the Deep<sup>7</sup>—make the worshipper pure and bright. . . . Go, my son Mardûk! take the man to the House of Pure Sprinkling, and remove his curse.

<sup>1</sup> *Dawn*, p. 183, note 1. Cf. Haida Indian belief, M. M. *Theos. Rel.* pp. 223, 224. Cf. Deut. xi. 2, R.V. *mg.* 'chastisement = instruction.'

<sup>2</sup> 'Set-Amenti, the mountain region west of the Nile, where the dead were entombed' (Brugsch).

<sup>3</sup> The Seven Rishis are equivalent to the Seven Spirits of God. Enoch in Hebrew tradition became one of these great Angel-princes.

<sup>4</sup> *Rig Veda*, x. 154, 1-5. M. M. *Anthrop. Rel.* p. 252. The Pitris are the Fathers., *i.e.* Ancestors. See p. 45.

<sup>5</sup> Inscript. at Hermopolis, where the sixty-fourth chapter of the *Book of the Dead* was 'found under a pillar' in the time of Menkaurâ, when he made the inventory of the then ancient sanctuary of Thoth, B.C. 3633.

<sup>6</sup> *Book of Dead*, ch. cxxv. Papyrus of Nebseni, a scribe of Pthah's temple, p. 43. *Book of Dead*, Budge, p. lxxi.

<sup>7</sup> Sayce, *Hib. Lect.* pp. 277, 286 note 2, 472, 517. A title of Ia, who was also 'the Lord of humanity,' 'God of the Holy Eye,' and the mystic FISH-god—God of Life. His priests were robed in fish-scales. Cf. Christ as *Ichthus* in the Catacombs, where the early Christians were called Fishes, *i.e.* born in the water.



The Laver always stood on the Threshold, near 'the Porch which was before the House,' *i.e.* the temple before the Oracle. (2 Chron. iii. 4, R.V.; 1 Kings vi. 17.)

He purifies their sanctuary, He makes it white;  
 In His waters the pure are white,  
 The spirits of earth, the great gods purify themselves—<sup>1</sup>  
 . . . . When thou approachest the House of Libations—  
 In the waters of Mardûk and the Deep—  
 May . . . the Sun-god enlighten thee—  
 May the robe of royalty clothe . . .  
 . . . when thou leavest the House of Libations,  
 May the spirits of the earth, the great gods,  
 Grant thee long life and goodness of heart;  
 May Adar, the mighty warrior of El-lil,  
 Be thy Helper on the field of battle.<sup>2</sup>  
 May the Sun-god utter words of Blessing unto thee!

In Istar's 'Descent' (6th Creation-tablet)—the God of Pestilence is thus addressed by Allat, the Queen of Death:

Go, Namtar . . . over Istar pour Waters of Life,

and again:

For Tamzi . . . pour over Him the pure Waters. Anoint Him with holy Oil—clothe Him with a purple robe—put a ring of lapis lazuli on His hand. (*Cf.* Mark xiv. 3, 8, xv. 17; Luke vii. 38.)

In the Amarna tablets the dead was gifted with 'the Robe of Brightness' in place of his funeral shroud.

*Cf.* 'Bring forth the Best Robe and put it on him, and put a ring on his hand, and shoes on his feet, for this My son was dead and is alive!' . . . 'Beauty for ashes, the Oil of Joy for mourning, the spirit of praise for the garment of heaviness.' (Luke xv. 22; Isa. lxi. 10; Matt. xxii. 11. See pp. 30 n. 5, 378.)

Then said the Interpreter to the damsel that first opened to them: 'Take them, and have them into the garden to the Bath, and then wash them and make them clean from the soil which they have gathered by travelling.'

Then Innocent, the damsel, took them and . . . brought them to the Bath, and told them they must wash and be clean, for so

<sup>1</sup> Job iv. 18, xv. 15, xxv. 5.

<sup>2</sup> Adar was 'the Captain of the Igigi and the Anunâki, the God all-powerful.' (*Cf.* 'the Captain of the Lord's host,' Josh. v. 13-15.) Inscript. of Shalmaneser II. *Rec. of Past*, N.S. vol. iv. p. 38.

her Master would have them do that called at His House, as they were going on Pilgrimage. When they returned out of the garden from the Bath, the Interpreter took them and looked upon them, and said : ' *Fair as the Moon!*'<sup>1</sup> Then He called for the seal, and He set His mark upon them ; and after this they were vested in white.—*Pilgrim's Progress*.

In the Epic, when Gilgames found the Fountain of Youth and had his leprosy carried away by the salt sea waves (*cf.* Micah vii. 19), he 'bound together heavy stones,' took an animal for sacrifice, pouring over it an homer *in libation*, and thus secured the *goodwill of Heaven*.<sup>2</sup>

### § 2. *The Laver of Fire*

Fire purifies : water hallows.—Plutarch.

There were Lustrations of *Fire* as well as of water.<sup>3</sup> The Place of the Fiery Ordeal in the Great Pyramid came after the Chamber of Deep Waters, for the baptism of fire is ever higher than that of water.

A rubric in the Ritual says :

If this chapter be recited over him . . . he will pass through every kind of Fire, no evil thing being able to hurt him.

He shall not be burned in the Lake of Fire.<sup>4</sup>

Chapter cxxv. is headed :

. . . *The Hall of Māt which separateth him from his sins and maketh him to SEE GOD, the Lord of mankind.*

After confession, the pilgrim breathes this beautiful prayer to the four Spirits who preside over *the Laver of Fire* which is near the throne of Osiris :

<sup>1</sup> *Cf.* the Chamber of Second Birth, or 'Queen's Chamber,' which was that of Isis, the Moon, the Queen of the Pyramid, through which the Pilgrim must pass between the Well, the Resurrection Chamber, and the Table of Vision. *Book of the Master*, pp. 116, 117. 'The Moon is the door of Svarga' (the heaven world)—*i.e.* the source of all life and immortality,' say the Upanishads. *M. M. Theos. Rel.* pp. 120, 139, 147, 148, 158, 159.

<sup>2</sup> Sayce, *Hib. Lect.* p. 410.

<sup>3</sup> Fire and water baptisms were also known in Mexico. *M. M. Origin*, pp. 283, 284.

<sup>4</sup> *Book of Dead*, oh. xiv. lxii.; in oh. cxxvi. there is a vignette of the Lake of Fire. *Cf.* Rev. xx. 6, 14; Luke x. 19; Isa. iv. 2, 3.

Ye who know no sin, and who abhor all deceit, destroy all my sins, blot ye out all my offences, wash away all my stains. *Heal the wounds I received upon earth; grant me to traverse the mysterious Gates of Amenti!*

and they respond :

Enter, and traverse Restau! Come and go! We efface all soils, we destroy all iniquities. (Ch. cxxvi.)

I have tried thee. Who is he that goeth down into the Fire, the walls whereof are crowned with uræi (fiery asps)? Whose paths are in the lake of Fire? . . . He who *passes through it* is Osiris—[i.e. not the God, but the pilgrim who bears His name]; the stains have been burnt from his heart by the raging fire of the Fiery Ordeal.<sup>1</sup>

Of Osiris it is said that *His heart is in every wound.* (Cf. Heb. iv. 15.)

Cf. the very remarkable vision of the burning Seraphim seen by Isaiah (vi. 5-7) with the Oracle of Malachi iii. 1-4 :

The Lord . . . even the Messenger of the Covenant . . . is like a refiner's Fire, and like fuller's soap; and He shall sit as a Refiner and Purifier of Silver . . . and shall purge them as gold and silver, that they may offer unto JHVH an Offering in Righteousness.

There thou shalt see who, in the hope to gain,  
When the hour comes, the blest ones' happier clime,  
Can bear the torturing fire, nor yet complain ;<sup>2</sup>

or, as Longfellow renders :

Those who contented are  
Within the Fire, because they hope to come  
. . . . to the blessed people.

*Summæ Deus clementiæ*, in the bosom  
Of the great burning chanted then I heard.<sup>3</sup>

Dante paints a wondrous picture of the great Angel who presides over the Furnace. His whole being breathes fragrance, ambrosia, and gladness like the atmosphere of Paradise itself<sup>4</sup> (see pp. 56, 71) :

<sup>1</sup> *Book of Dead*, c. cxxv. Nebseni Papyrus. <sup>2</sup> *Inf.* i. 118-20. Plumptre.

<sup>3</sup> *Purg.* xxiv. 121, 122, 145-150, xxv. 115-124.

<sup>4</sup> The idea of *Fragrance* greeting the deceased in the next world is common in the Egyptian ritual, the Indian Upanishads, the Persian Avesta, and even among the natives of Polynesia. Cf. *M. M. Theos. Rel.* pp. 199, 228.

He chanted forth : . . . . .  
 'None farther goes, souls sanctified,  
 If first the Fire bite not, within it enter,  
 And be not deaf unto the clear song beyond.

. . . . .  
 'My Son,  
 Here may indeed be torment, but *not death*.'

He that overcometh shall not be hurt of the second death . . .  
 this is the second death—the Lake of Fire. (Rev. ii. 11, xx. 6,  
 xxi. 8.)

. . . . . When I was in it, into molten glass  
 I would have cast me to refresh myself,  
 So without measure was the burning there.

. . . . .  
 Then *hid* him in the Fire that purifies.<sup>1</sup>

The cleansing Fire of the fiery furnace is one of the  
 final tests essential to endure ere the soul may obtain the  
 unclouded Vision of God, the Sun of Righteousness. (*Cf.*  
 Matt. v. 8.)

The Fire shall try every man's work of what sort it is.  
 He himself shall be saved, yet so as by fire.  
 Our God is a consuming—a devouring Fire.  
 His Eyes were as a flame of fire.<sup>2</sup>  
 Hail! Thou whose Eyes are of Fire.<sup>3</sup>

But the Fire leads not to death but to LIFE ETERNAL !

We went *through* Fire AND through water, but Thou  
 broughtest us out into a wealthy place.

Who . . . shall dwell with The Devouring Fire? who . . . shall  
 dwell with everlasting burnings? He that walketh in righteous-  
 nesses, and speaketh uprightly . . . he shall dwell on the High  
 Places; . . . thine eyes shall see the King in His beauty.<sup>4</sup>

'Brahmâ, seated in the heart, *burns out sin* as the Fire  
 bleaches the jungle-grass,' says a Vedic text.

<sup>1</sup> *Purg.* xxvii. 6-12, 20, 21, 25, 26, 49-51, 136-150, xxvi. 148, Longfellow.  
*Par.* xix. 19-25, xxx. 116, 120, 124-126.

<sup>2</sup> 1 Cor. iii. 13, 15; Heb. xii. 29; Ex. xxiv. 17; Rev. i. 14; Deut. iv. 24;  
 Num. xxxi. 23.

<sup>3</sup> *Book of Dead.* Negative Confession.

<sup>4</sup> Ps. lxvi. 12; Isa. xxxiii. 14-16, *mg.* 17.

§ 3. *The Narrow Bridge*

Four hundred years before the Incarnation Chinese poets sang of Kwun-lun, 'the Pearl Mountain of the Fount of Life,' where Divine beings dwell who rule the wind and thunder and are charioteers of the sun and moon; <sup>1</sup> the Porteress at heaven's Gate was goddess of the rivers.

This Mountain lay beyond the sea, thousands of miles to the north-west. There, mid hanging gardens, was the Palace of the Immortals with its twelve jewelled towers; but the Red Water must be passed in order to reach it: the sides were steep and precipitous, and 'the Way was long, with *many windings*,' <sup>2</sup> and, as with Dante, love was needed to climb successfully.

Sealing-wax red is the festal colour in China, symbolising Youth and Joy. The Persian word 'Paradise' is rendered in Chinese '*the Heavenly Home*.'

In Chinese Buddhist temples the Kinvád, or 'Straight-bridge,' is represented, across which the upright safely walk to the Mountain-ascent whereon Paradise lies, while the evil-doer slips into the hopeless darkness of the abyss below. In the Persian texts it is called 'the searching, revenging, punishing Bridge.'<sup>3</sup>

('If evil thou doest, to the eternal sea thou shalt go,' says a Sumerian tablet of the time of Sargon, B.C. 3800.)

May we not walk *crooked* and fall into Hell.—Vedic *Nirukta*. (Cf. Phil. ii. 15.)

The Tauists teach a very definite future state in their arrangements of the T'ai-shan temple, 'the temple of the

<sup>1</sup> *Query*, Cherubim? Cf. p. 20.      <sup>2</sup> Chüyun. *Early Spread*, p. 87.

<sup>3</sup> This 'Bridge' (Al-Sirât, in Arabic), the Moslems say, is 'fine as a hair,' beset by briars and hooked thorns, and laid across the midst of hell. The good pass over it easily and swiftly, guided by the Light from Paradise.—Sale's *Korân*, p. 71. Derived from the teachings of Zoroaster, this spiritual geography is taught in the Parsî cemetery at Woking, Surrey, where there is a representation of the Persian Seven-staged Heaven'y Mountain with Four Paths leading to it from the cardinal points. Read carefully M. M. *Theos. Relig.* pp. 167–176, 361.

Eastern Mountain'—or, 'Mountain-temple.' (*Cf.* the Sumerian Ê-Kharsag, 'the House of the Mountain,' and Israel's 'Mountain of the Lord's House,' Isa. ii. 2.) The sun in China is 'the Prince of the East and West.'

At the venerable Japanese sanctuary of Mount Nara there is a fine specimen of what is aptly designated 'symbolic landscape gardening.' Its mounds and paths, variously shaped stones and lanterns, artificial cascades and streamlets, teaching the holy geography as well as the allegories and hidden truths of Buddhism, make the city of Nara beautiful to the eyes of Faith as well as of sight.<sup>1</sup>

White-robed pilgrims ascend Fuji-nō-yâma, the Mountain of undying Fire, in quest of the immortal Secret concealed in its bosom—*i.e.* Life after death. The true believer makes Fuji-san the example and emblem of his thought and deeds. He is plain and simple as the form of the mountain, making his body and mind pure and serene like Fuji itself. At the third Resting-place up the mountain-side his white robes and pilgrim staff are sealed by a priest with red.

Buddhists call this Mountain 'the Shining Peak of the White Lotus.'

It is the Horaisan of the oldest Chinese books, 'the Holy Mountain' of spotless beauty and dazzling whiteness which rises in the Sunrise-land amid the waves of the Pacific Ocean—the 'Land of Happy Souls'—the Chinese Elysium.

Japanese Buddhists call this world 'the Path of Pain and Death,' and expect re-birth into 'the Pure Land of Perfect Bliss.' In February they keep the 'Feast of the River's further shore.' They designate the rainbow 'the Bridge of Heaven,' just as in the Norse Edda, Bifröst, 'the *trembling* Rainbow-bridge,' spanned the dark gulf between this earth-life and the Fountain of Living Water in All-Father's city—Asgard.<sup>2</sup>

<sup>1</sup> *Relig. of Japan*, pp. 237, 396; W. E. Griffis, D.D.

<sup>2</sup> A colossal Bridge on arches spanned the intervening valley of the Tyropæon 225 feet below, connecting the city of Jerusalem with the Royal Porch of the Temple. It was called 'the Royal Bridge.' Edersheim's *Temple*, p. 43.

The ancient priests had charge of the building and repair of all bridges, but

The small old Path stretching far away has been found for me. It hath five colours. (*Upan.* iv. 4, 8.) [This Path is called the Road of the Father.<sup>1</sup>]

Therefore, when that Bridge has been crossed, night becomes Day indeed.—*Upan.* viii. 4, 2.

Here on this bank in *some* way live the life  
Beyond the Bridge, and serve that Infinite  
Within us, as without, that All-in-all,  
And over all, the never-changing One  
And ever-changing Many, in praise of Whom  
The Christian bell, the cry from off the mosque,  
The vaguer voices of Polytheism  
Make but one music, harmonising 'Pray.'<sup>2</sup>

Union with Him is the true Immortality.

'He is the Bridge of the Immortal,' say the Indian Upanishads.<sup>3</sup>

I am He Who am the Highest Way; I am the Beginning and the End.—*Gītā*, vii. 18, ix. 18.

'Master, we know that Thou art a Teacher come from God,' and 'teachest the Way of God in truth.'—John iii. 2; Mark xii. 14.

Strait is the Gate, and narrow is the Way that leadeth into Life, and few there be that find it.—Matt. vii. 14; Acts ix. 2, *mg.*

'I Am the Way, the Truth, and the Life'; 'the New and the Living Way';<sup>4</sup> the Kami-nō-michi, or GOD-WAY of Shintō—and so translated in the Japanese New Testament.<sup>5</sup>

#### § 4. *The Robe of Brightness*

Uru-gal, the great city of Arālu, lay across the waters of Death, whose 'waters cleanse not the hands, neither quench the thirst.' It was entered through seven walls and seven double gates guarded by fourteen porters of famine, war, fever, consumption, and plague, who stripped the dead of all jewels and raiment<sup>6</sup> at each Gate before admitting him, for, says Allat in the *Descent of Istar* :

Go, watchman, open the Gates to her, but treat her according to the Ancient Laws;

a curious side-light is afforded in the title of the Roman Pontifex Maximus—sig. the 'Great BRIDGE-BUILDER.'<sup>1</sup> M. M. *Theos. Rel.* pp. 170, 171.

<sup>2</sup> *Akbar's Dream*, Tennyson.

<sup>3</sup> M. M. *Theos. Rel.* p. 239.

<sup>4</sup> Heb. x. 20; Isai. li. 23; John viii. 28, xii. 32.

<sup>5</sup> Mark xii. 14; John xiv. 6; Griffis, *Rel. Jap.* pp. 38, 60.

<sup>6</sup> *Dawn*, p. 694; Ps. xlix. 17; Luke xii. 20; 1 Tim. vi. 7. (*Cf. Ex.* xxxiii. 5, 6.)

and the porter replies to Istar's remonstrances :

Enter, O mistress, welcome in Kuta . . . such is the Ancient Custom . . . this is the Law of Allat.

*Cf.* Num. xx. 23–28, xxxiii. 38. When Aaron was to be 'gathered unto his people,' he was taken into the Mount and *stripped* of his garments, and he 'died there in the top of the Mount.' This Mount Hor, where Aaron died, is recognisable as 'the mountain of Horus': *Khar* in Egyptian texts seems to be derived from the Semitic Akharu, the back or west; the Akkadian Mar-tu, House of the Sunset.<sup>1</sup>

Jastrow considers that the removal of sandals at a mosque door is a survival of the still more ancient custom when people removed all their garments and entered the holy presence naked.<sup>2</sup>

(*Cf.* Gen. ii. 25, iii. 7, 10, 11; Ex. iii. 5; also the modern fâkirs in India.)

There is no creature that is not manifest in His sight: but all things are naked and laid open unto the Eyes of Him with Whom we have to do.—Heb. iv. 12, 15, R.V.

God's 'sore judgments'—'war, famine, pestilence.' Compare David's choice of the last, 2 Sam. xxiv. 13–16; the 'Angel of Jehovah' answers to the Sumerian Namtar, the God of Pestilence:

In their midst the Fire burns—the fever demon consumes—slaughters—the flock of the God Ner in the pasture.

Namtar is identified with Nannar, the Bright One.<sup>3</sup> *Cf.* Deut. xxxii. 23, 24; Hab. iii. 4, 5—'At His Feet were coals of fire,' *mg.* 'burning diseases'—with the Fever-god in modern China.

Within the city of Urugal was 'the House of Darkness,' the Palace-temple of the King, the Lord of death, and the dreary judgment-throne of the Great Eater, or Devourer:

<sup>1</sup> *Stone Lore*, pp. 2, 83, 300, note 1. *Cf.* Moses, Deut. xxxii. 49, 50; xxxiv. 1, 2, 5. See p. 36, note 1.

<sup>2</sup> Such was the custom at Baptisms in St. Chrysostom's day; and Coptic priests still celebrate barefoot, after the example of Moses at the Bush. Jastrow, pp. 666, 667.

<sup>3</sup> Sayce, *Hib. Lect.* pp. 154–156, 517. Jer. xiv. 12; xxvii. 13; Ezek. vi. 11; Rev. vi. 8. See p. 346, 'Resheph.'



'the God Irkalla,' the Lord from whom there is no return; <sup>1</sup> but even He was only another Form of the Moon-God, 'the God of glowing-fire,' since He was also the 'First-born of El-lil'; hence *Mors Janua Vitæ*—Death is the GATE OF LIFE. His name 'Irkalla' is given also to the region of Hades: a very significant fact, showing the close association existing between God and 'Death.' Like the Egyptian Ut (see p. 102), *irkallum* is the rendering of the Sumerian *Kesda*, an ENCLOSURE,<sup>2</sup> hence the beautiful idea that the dead is *en-shrined*<sup>3</sup> in the *parâkhu*, the shut-off or locked place! Thus also the 'coffin' of Joseph is rendered literally 'the ARK or Chest' (Gen. i. 26, *Var.*), and, in Assyrian, the very name of God Himself, ASHR, is used as a synonym for death.

In this House the dead were judged and appointed to one of the seven orbits of the city, on the topmost of which stood the Shrine of the Great God.

'The King Who comes forth from the Holy Mound' is one of the three great 'secret Names' of Ana, 'the One on high, the Sky-Father.'<sup>4</sup>

Ana was the Invisible Heaven, above and beyond the expanse beheld by earthly eyes (like Varuna in the Veda).

('The pupils of mortal eyes are too weak to see Zeus *reigning* over all,' says an old Greek hymn quoted by Clement of Alexandria.)

Ana dwelt on 'the Silver Mountain'—'the heaven of Anu' in the Deluge-tablet—a land of perfect brightness and beauty. Compare with this the heavenly city, *Ân*, of Egyptian thought, of which the early *Ânnu* (On, the Sun-city<sup>5</sup>) was the type. Its name is replete with beautiful significance:

#### THE CITY OF THE NEW BIRTH!

<sup>1</sup> Cf. pp. 49, 52 n. 4, 66, 85, 86, 96 n. 2, 104, 142-3, 217.

<sup>2</sup> See Sayce, *Hib. Lect.* p. 154, note 1. *W.A.I.* v. 16, 80, cf. ii. 29, 63.

<sup>3</sup> The same idea is expressed in the name of the Parsî Towers of Silence; *nâ'ûs*, an Arabic word derived from the Greek *vads*, *Our Journey to Sinai*, p. 101, note 1. Bensley.

<sup>4</sup> Sumerian Ana, Semitic Anu.

<sup>5</sup> Or On; Heb. Bethshemesh, 1 Sam. vi. 10; Beth-Aven, Josh. vii. 2; Ezek. xxx. 17, *mg.* Heliopolis; Jer. xliii. 13, R.V. *mg.*; the House, or City of the Sun; the same name as the Greeks gave to Sippar.

The 'Book of the Dead' (query 'LIVING'?) Ch. cx. describes being 'in Peace in the City wherein are fresh breezes.'

Faithful was taken up through the clouds—the nearest way to the 'Celestial City.'—*Pilgrim's Progress*.

Ana, El-lil, and Ia (the Sky, Earth, and Abyss of Ocean) were the earliest Trinity in the world,<sup>1</sup> and together symbolised the eternal Laws of the Universe; while El-lil, Sin, and Nuzku (Sun, Moon, and Fire) were called 'the Mountain of the Angels of earth.'

The great Temple of Heaven was named Ê-sâra, 'the House of ASSEMBLY,' recalling the words of the sublime Egyptian Dirge:

Grant Thou that I may come into the Heaven which is everlasting and unto the Mountain where dwell Thy favoured ones. . . . I have come into the world of radiant spirits dwelling near the Sun. I am united with the radiant, noble, and wise spirits of the under-world. . . . Hail! Thou who dwellest in the temple of the bright-faced ones. I speak with the followers of the gods—I speak with Râ, I speak with the Shining Ones. . . . Behold, I am with Osiris, and I proclaim that which He telleth forth among the mighty ones.<sup>2</sup>

Ye are come unto Mount Zion, and unto the City of the Living God . . . and to an innumerable company of Angels, to the *general Assembly* and church of the First-born, and to God the Judge of all, and to the Spirits of just men made perfect.<sup>3</sup>

When thou risest up to heaven and reachest the Gate of Ana, Tamzi and Gishzida<sup>4</sup> (gods of the Tree of Life and early spring-time) will stand at the Gate of Ana . . . They shall speak a word of favour before Ana, and cause thee to behold the *Beautiful Face* of Ana.<sup>5</sup> See p. 90.

To him that overcometh will I give to eat of the Tree of Life, which is in the Garden of God.—Rev. ii. 7, R.V. *mg.*, as in Gen. ii. 8.

But the mortal who would enter that City must array himself in a shroud, in exchange for which he will there receive 'the Robe of Brightness,'<sup>6</sup> comparable to the 'Marriage garment' of the Gospels (Matt. xxii. 11, 12).

<sup>1</sup> Gen. i. 1, 2.

<sup>2</sup> *Book of Dead*, chs. xv. lxiii. cxlviii.

<sup>3</sup> Heb. xii. 22, 23.

<sup>4</sup> Identical with Ningirsu, Ninib, and Nuzku; Jastrow, pp. 58, 75, 88, 99, 546, 547. Sayce, *Hib. Lect.* p. 244.

<sup>5</sup> Amarna cuneiform tablets, B.C. 1500-1430.

<sup>6</sup> *Ibid.*

Blessed are they that do wash their robes that they may have the right to come to the Tree of Life, and may enter in by the Gates into the City.

To them was granted that they should be arrayed in byssus raiment shining and pure, for the fine linen is the righteous acts of the saints.<sup>1</sup>

The Master calleth for thee, and expecteth that thou shouldest stand in His Presence *in clothes of Immortality*, within ten days.—*Pilgrim's Progress*.

In Amenti 'souls enter into their glorified bodies.'

As a man casting off old clothes puts on others and new ones, so the embodied [self] casting off old bodies, goes to others and new ones. . . . It is everlasting, all-pervading, stable, firm and eternal.—*Gitā*.

Absent from the body—present with the Lord!

Not that we would be unclothed, but clothed upon, that what is mortal may be swallowed up of Life.<sup>2</sup>

The Ritual tells how Thoth 'clothes the spirits of the justified a million times in a garment of true linen'; *i.e.* the byssus raiment of Egyptian priests, whose purity and brilliance resemble the sun's rays.<sup>3</sup>

*Cf.* His raiment was white as the Light. Glistening; exceeding white as snow as no fuller on earth could white them.—Matt. xvii. 2; Luke ix. 29; Mark ix. 3.

The Light that mantles me. (Longfellow.)

Mantling rays that round me pour.—*Par.* xxi. 66. (Plumptre.)

Then said the Interpreter to the damsel that waited upon these women, 'Go into the vestry and fetch out garments for them'; so she went and fetched white raiment, and He commanded them to put it on. It was fine and white and clean. When the women were thus adorned, they seemed a terror one to the other, for that they could not see that glory each had in herself which they could see in each other.—*Pilgrim's Progress*.

Alike in the hieroglyphic Pyramid-texts and arrow-headed Amarna tablets it is said that when the dead arrives in Heaven he is given the White Robe, and led to the Lake of Peace, his tired feet anointed with very precious fragrant oil, and shod with white sandals—the 'Shoes of Peace'; the great and *never-failing* Gods give unto him to eat of the

<sup>1</sup> Rev. xxii. 14, R.V. xix. 8, R.V. 'I am become a Shining One who lives in rays of Light.'—*Book of Dead*. <sup>2</sup> *Cf.* 2 Cor. iv. 7, 10; v. 4, R.V. 6, 8.

<sup>3</sup> Gen. xli. 42, R.V. *mg.* *Temple*, pp. 97-99.

Tree of Life of which they themselves do eat, that he may likewise live. He becomes the guest of Heaven, abides with the Followers of Osiris near unto Unnefer for ever, and for ever, and for ever,<sup>1</sup> and ' beholds the BEAUTIFUL FACE of Ana ! ' <sup>2</sup>

Therefore, said the African Bishop Cyprian, ' We may not here below put on dark robes of mourning when they above have put on the white robes of Glory ! '

Under the sandals of a mummy, in the British Museum, are represented his captured enemies :—

I will keep thee, *I will not forsake thee* ; through Me thou shalt do great acts, for I am He that shall tread down thine enemy.—Ps. lx. 12, P.B.V.

He hath put all enemies under His feet. *Cf.* 1 Kings v. 2 ; 1 Cor. xv. 25, 26.

Your feet shod with the . . . gospel of Peace.—Eph. vi. 15.

Shoes that would not wear out. . . . The foundation upon which the City was built was higher than the clouds. . . . Prepare for a *change of life*.—*Pilgrim's Progress*.

Shoes that walk on the clouds.—*Chinese*.

<sup>1</sup> *Book of Dead*, ch. xlii. *Cf.* Gen. iii. 22.

<sup>2</sup> Tel-el-Amarna tablet.

## CHAPTER X

## THE PATH OF LIFE

§ 1. *The Communion of Saints*

IN Zoroaster's teaching this touching passage occurs :

One of the faithful ones who departed before him asked him : 'How didst thou depart this life, thou holy one—from the decaying world into the undecaying one? How long did thy felicity last?'

And the Lord All-knowing said: 'Ask him not what thou askest, him who has just trod the dreary Path, full of fear and distress, where the body and soul part from one another. Let him eat of the food set before him, of the cream of the Spring. This is the food for the youth of good thoughts, words and deeds after he hath departed life.—*Yasht*, xxii.

In the so-called 'dish-cover coffins' in Sumâr, belonging to a very ancient time, two skeletons are often found in one coffin—probably a husband and wife, or parent and child—together with other precious relics.

The idea that family life continues after death caused the ancients to seek reunion in family tombs, of which the Bible furnishes examples in the story of the patriarchs who were thus 'gathered to' their fellow clansmen in the unseen Fatherland. (Gen. xxv. 8-10, xxxv. 29, xlvii. 29-31, xlix. 29-33, l. 5, 12, 13, 25; 2 Chr. xvi. 14; cf. Isa. xiv. 9, 10.)

Compare the lines (p. 120) in the Gilgames-Epic where Adrahâsis and his wife are reunited by the Divine blessing in the Land of the Immortals.

The Ani-Papyrus (B.C. 1500) represents the Egyptian Pilgrim playing draughts with his wife in a bower of bliss 'after he hath come into his Haven of Rest' in the Fields of Âlu; both are wearing the Lily-crown. In the papyrus of Anhai (B.C. 1000) the deceased priestess is seen welcomed

by 'her mother' and father. . . . It was a natural wish that her parents might be guardians of her estate in the Fields of Âlu.

A very early Egyptian epitaph says that the deceased was The friend of his father, the beloved of his mother, sweet to those who lived with him, gracious to his brethren, loved of his servants, and never sought a quarrel with any ;

while a daughter of Mena (whose tomb was lately found at 'Naqada) was called 'Sweet of Heart.' (B.C. 4777.)

Khu-n-Aten, 'the Heretic King' (B.C. 1450 : so called, like Socrates and many another who strives to worship the one Father-God in simplicity and Truth <sup>1</sup>), is ever depicted with his wife and two young daughters. He prays :

'Grant to Thy son, who loves Thee, Life in truth to the lord of the land, Khu-n-Aten, that he may live united with Thee in eternity. . . . Sweet love fills my heart for the queen and her young children : God grant her to live for evermore and eternally ; may she hold fast the Pharaoh's hand well pleasing to Thee ! Grant a great age to the royal daughters and their children ! may they hold fast the hand of the queen *for ever and ever !*'

Who will give us back to the great Aditi [the Infinite] ; that I may see father and mother ?—*Rig Veda*, I. xxiv. 1.

When I come there, such is the hope I cherish, I shall find love with my father, and love with my mother, and love with thee, my brother !—*Antigone*, Sophocles, B.C. 495.

And they will all be glad when they shall hear the sound of thy feet step over thy Father's threshold !—*Pilgrim's Progress*.

*In this Mountain* shall the Lord of Hosts wipe away tears from off all faces. . . . He will swallow up Death in Victory.<sup>2</sup>

He wipeth away tears from all eyes.—*Egyptian Hymn*.<sup>3</sup>

In the last chapter of the 'Book of the Dead'—that 'of the *Opening of Heaven*'—the vignette shows the Pilgrim approaching the Mountain of the Dead, from which Hathor (wearing the cornucopia of Joy) looks out for his approach.<sup>4</sup> She holds the Ankh-emblem of Life, and before her are set tables of meat and drink offerings. She is the Good Mother who *trains* the soul in truth, beauty, and goodness ; and in

<sup>1</sup> See 'Atheists,' M. M. *Origins of Religion*, pp. 311-314 ; *Anthrop. Rel.* p. 15. Acts xxiv. 14-16.

<sup>2</sup> Isa. xxv. 6, 7.

<sup>3</sup> *Rec. of Past*, vol. iv. p. 100.

<sup>4</sup> Luke xv. 20-24. See pp. 86, 87, 108.

her lap the deceased soul is laid at sunset to rise again to 'A BEAUTIFUL PORTION.'<sup>1</sup>

At the foot of this Funeral-mountain is the tomb, and in the foreground a group of flowering plants. A shrine is also visible wherein stands Seker-Osiris,<sup>2</sup> 'Lord of the Hidden Place, the great God, Lord of the under-world,' wearing the White Crown of Light and Truth. He holds the sceptre of sovereignty, the scourge of chastisement, and the pastoral crook.

In the rock-tomb of Ramses VI. the arid slopes of this mountain are seen to blossom forth in a mass of Nile lilies, from whose midst Hathor emerges.<sup>3</sup>

Thou wilt not leave my soul to Sheól; neither wilt Thou suffer Thy beloved to see corruption. Thou wilt show me *the PATH of Life!* In Thy Presence is the fulness of Joy: in Thy right hand there are pleasures for evermore.—Ps. xvi. 10, 11, P.B. and R.V. *mg.*

Istar, in the teaching of Sumêr, was also 'the Goddess of the Mound.'

Ê-Kur, the Temple of Earth, was 'the beloved Temple of El-lil'—'the House of Prayer and listening.'<sup>4</sup>

Arálu belonged to Ê-Kur, and the fact that it was designated simply as 'Ê-Kur' is a valuable indication that the dead were brought into *close association* with the Gods. The dead are placed, even more than the living, under the direct supervision of the Gods. The priests have no power over the dead: the dead require no 'mediator.' Hence those who dwell in Arálu return to the early state of mankind when Gods and men 'walked together.'<sup>5</sup> (Cf. Gen. v. 22, 24, vi. 9, xvii. 1, xxiv. 40, xxxv. 3, 14.)

Christ 'went and preached to the spirits in prison,' which prison is the counterpart of 'the pit,'<sup>6</sup> or place of darkness, the doubly bolted and barred City of death in Arálu.

In the *Inferno*, Dante saw the Città Dolente as a

<sup>1</sup> Eber's *Egypt*, vol. ii. 230.

<sup>2</sup> Seker, God of Death; Osiris, God of Resurrection.

<sup>3</sup> *Illust. Relig. Anc. Egyptians*, p. 169 (Wiedemann).

<sup>4</sup> Sayce, *Hib. Lect.* pp. 95, 96, 113, note 1; Hab. ii. 1.

<sup>5</sup> Jastrow, p. 562.

<sup>6</sup> 1 Pet. iii. 19; Isa. xxxviii. 18, xlii. 7; Jonah ii. 6, *mg.*

fortress screened by seven high walls and seven gates, encircled by a foetid stream. But within this terrible place his larger theology saw a gleam of brightness :

In a meadow of fresh verdure . . .  
On open ground, high, full of light and clear,  
And all were seen who that fair region graced ;<sup>1</sup>

for in these Elysian Fields (called also *limbo*, the Borderland), the spirits of the just heathen dwelt, Socrates and Seneca, and even the Old Testament saints who died prior to Christ's descent into Hades. (Cf. Eph. iv. 9, 10 ; 1 Pet. 3, 18-20.)

Ê signifies a *Temple* in Sumerian (the same as the Assyrian *bitu*—Hebrew *Beth*) ; prefixed to the name of a city it means a Place, or House,<sup>2</sup> the temple of the God being usually called 'His Palace, or House' by Semitic peoples, including the Jews : e.g. 'The Palace is not for Man, but for the LORD God. I have prepared with all my might for the House of my God.'

'The doors of the House, to wit, the temple,' 'an House of habitation.'<sup>3</sup> See, e.g., Bethany, 'the House of Anu' ; Bethlehem, 'the House of Lakhmu,' the Creator ; Beth-El, 'the House of God' (in modern Arabic Bêtîn ; cf. Tien, the Chinese Sky-Father).

We know that if our earthly house of this bodily frame be dissolved, we have a building of God, an House not made with hands, Eternal, in the heavens.—2 Cor. v. 1 ; vi. 16, R.V. *mg.*

To many savage tribes death means simply 'changing houses' ;—'changing worlds' (*Purg.* xxiii. 77).

'Ê-Kur,' 'the House of the Earthly Spirits,' was a part of the Divine Mountain-house, which is expressly termed 'the Mountain of El-lil,' and 'the Mountain of the Stream.' (Cf. Gen. ii. 10 ; Dan. ii. 35, R.V. *mg.*)

The Threshold of Allat's Palace therein had to be *broken* in order to reach the Spring over which it stood.<sup>4</sup>

<sup>1</sup> *Inf.* iv. 111-19, Longf. and Plump. ; *Par.* xxxii. 31-33.

<sup>2</sup> Budge.

<sup>3</sup> 1 Chr. xxix. 1, 2 ; 1 Kings vii. 50 ; 2 Chr. vi. 2 ; cf. art. 'Babylonia,' *Bible Dict.*

<sup>4</sup> Sayce, *Hib. Lect.* p. 363, note 1 ; *W.A.I.* v. 51, 1-6. *Dawn*, p. 696. Cf. the Smitten Rock or Cliff, from which Living Waters gushed in the desert ; and



This Spring restored all to life who bathed in or drank its waters, enabling them to ascend to 'the Land of the Silver Sky'; but, being jealously guarded by the Anunaki (seven great Spirits who were Masters of Destiny), it was impossible to obtain a draught without Their sanction.

This exquisite prayer was offered in behalf of an Assyrian king :

May he attain to grey hairs of old age ;  
 And after the life of these days,  
 In the feasts of the Silver Mountain,  
 The heavenly courts, the Abode of Blessedness,  
 And in the light of the happy Field,  
 May he dwell a life—eternal, holy,  
 In the Presence of the Gods !<sup>1</sup>

'A pleasant river which David the King called "the River of God," but John, "the River of the Water of Life"; they drank also of the water of the River, which was pleasant and enlivening to their weary spirits' . . . although when some of the pilgrims 'tasted of the water of the River over which they were to go, they thought it tasted a little bitterish to the palate, and to the stomach cold; but it proved sweet when it was down.'<sup>2</sup>

Behold, waters issued out from under the Threshold eastward. . . . Everything shall live whither the River cometh.<sup>3</sup>

Where there is Eternal Light, in that world where the Sun is,  
 In that immortal, imperishable world, . . .  
 Where King Yâma reigns, where the Secret Place of Heaven is—  
 Where the ever-flowing Waters are, there make me immortal !<sup>4</sup>

An old Sumerian hymn beautifully depicts the death of a just man :

They bring a goblet from the Heavenly Treasure-house [with the draught of Immortality, and pray that he] may now shine like that goblet; like pure silver may his garment be shining white! Like brass may he be radiant;<sup>5</sup>

while this Commendatory-prayer can hardly be surpassed :

Like a bird may it fly to a lofty place;<sup>6</sup>  
 To the holy Hands of its God may it ascend—

the Living healing waters beneath the Threshold of the Sanctuary. Ex. xvii. 6; Ps. lxxviii. 16; Num. xx. 8, 10, 11; 1 Cor. x. 4. Cf. Zech. xiii. 1.

<sup>1</sup> *Rec. of Past*, iii. 13.

<sup>2</sup> *Pilgrim's Progress*.

<sup>3</sup> Cf. Ezek. xlvi. 1, 8, 9, 12.

<sup>4</sup> *Rig Veda*, ix. 113–117. Yâma is the God of the dead; see p. 50.

<sup>5</sup> *Rec. of Past*, iii. 134.

<sup>6</sup> Ps. lv. 6.

The man who is departing in glory,  
To that man may the Sun give life!  
Grant him an abode of happiness.

Bind the sick man to Heaven, for from the earth he is  
being borne away.

To the Sun, greatest of the gods, may he ascend!  
And may the Sun, greatest of the gods, receive his soul  
into His hands.

In the legend preserved at Tel-Amarna, Adapa was warned not to partake of the proffered food 'lest he *die*'; but refusing to taste the food of the Immortals, he lost the gift of immortality.<sup>1</sup> (Cf. Gen. iii. 3, 22, 'lest he put forth his hand and eat and *live for ever*'; ii. 17, 'shalt surely die'; Ex. xxxiii. 18, 20, 'No man shall *see My Face* and live'; and Heb. vii. 24, R.V., 'to appear before the Face of God *for us*.')

On the Threshold also, in ancient days, prayer and sacrifice were always offered; *suppû*, the expression for prayer and supplication in Babylonian, being derived from *sippu*, a threshold<sup>2</sup>:—

He shall worship at the Threshold of the gate.—Ezek. xlvi. 2.

Thus, in the innumerable votive-offerings found at Nipur inscribed 'for the *life*' of the devotee Dr. Peters sees a prayer for the soul's repose in the next world.

In the Greek story of Cleobis and Biton this truth is illustrated. Two young victorious athletes yoked themselves to a chariot in which their mother sat, and drew it to the temple, so that she might not miss the festival for want of oxen. Having done so, Solon tells that

a most happy termination was put to their lives; and in them the Deity clearly showed that it is better for a man to die than to live. For the men of Argos who stood round commended the strength of the youths, and the women blessed her as the mother of such sons. But the mother herself, transported with joy both on account of the action and its renown, stood before the Image and prayed that to her own sons who had so highly honoured her, the greatest blessing might be granted man could receive. After this prayer, when they had sacrificed and partaken of the Feast, the youths fell

<sup>1</sup> See very interesting *résumé* in Jastrow, pp. 549-551.

<sup>2</sup> *Bible Dict.* art. 'Babylonia.' F. Hommel.

asleep in the temple itself and never awoke more, but met with such a termination of life.—Herodotus, *Olio*, 31.

*Cf.* Ps. xxi. 4, 6: He asked life of Thee, and Thou gavest it him, even length of days for ever and ever! . . . Thou hast made him most blessed for ever—full of joy with Thy FACE.

There is no death! what seems so is *transition*:  
This life of mortal breath  
Is but a suburb of the Life Elysian—  
Whose portal we call 'Death.'—Longfellow.

In the Egyptian Teaching no truth is more strongly emphasised than that of the conscious existence of the soul beyond the grave. Therefore prayers for the dead were universal; for their disembodied spirits were regarded as *living* to all eternity, and called Anchiu, *i.e.* 'the living ones'—

The spirit of the dead is living for Eternity.  
He does not pass through the second death.<sup>1</sup>

On a coffin in Gîzeh Museum can still be traced a

Prayer which should be pronounced by everyone approaching this Tomb: 'May God give thee light, and may His rays penetrate thine eyes. May He give to thy nostrils the breath of life!'

Nearly all the epitaphs say he 'has *passed over to union* with Osiris, the High and Holy'—the Lord of the Living—and 'the hymns and funeral prayers do not even name death, but only the second life.'<sup>2</sup> The pyramid of Snofrûi (B.C. 4100–407) is named Khâ, the RISING,<sup>3</sup> while that of Pepi's queen (B.C. 3797–3777) is Men-ankh, 'the ABODE OF LIFE'; and her sarcophagus 'the Coffin of the LIVING.'

Thoth, 'the self-existent, without birth, sole God,' regulated the nether world, and 'gave laws to the dwellers in the *Amenti*, and in the service of Râ.'<sup>4</sup>

God hath called him in his name,

says the Pyramid-text of Teta.

<sup>1</sup> *Book of Dead*, cxxx. 27. *Cf.* Rev. ii. 11, xx. 6.

<sup>2</sup> M. Chabas, *Études*, p. 331. On the state of those who failed to secure a life of beatitude with God in the Fields of Âlu, the Pyramid-texts are *silent*. It seems as if the doctrine of the punishment of the wicked, and of the judgment which took place after death, is a development characteristic of a later period. Budge, 'Ani-Papyrus,' p. cvi.

<sup>3</sup> *Dawn*, pp. 358, 387.

<sup>4</sup> Renouf, *Hib. Lect.* p. 221.

Among the Babylonians to be 'called,' or named, signified *to call into existence*; it conferred a personality, as it were—a living soul<sup>1</sup> (*cf.* Gen. ii. 7); and to bestow a name was equivalent to the transference of power. (*Cf.* 2 Sam. vi. 2, R.V.; Matt. xviii. 20, &c.)

'Lazarus, come forth!' And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, 'Loose him and let him go.' . . . Jesus *called* Lazarus out of his grave and raised him from the dead.—John xi. 44, xii. 17.

I am called by Thy Name (*mg.* Thy Name is called upon me), O Lord God of Hosts.—Jer. xv. 16; Rev. iii. 12.

In Japan the priest confers *a new name* at the moment of passing, for *the soul is then born anew* into a fresh phase of Immortality:

Buddha Himself wishes to hear the name of the deceased, that he may enter Life.—*Japanese epitaph.*

They shall see His Face, and His Name shall be in their forehead.—Rev. xxii. 4.

## § 2. *The Invisible Helpers*

As there were frightful dangers to encounter<sup>2</sup> ere the Egyptian Pilgrim could 'triumph in the beautiful Amenti, and on the Mountain of Eternity,' lands of terror to traverse infested by fearful beasts and noxious reptiles; treacherous pilots lying in ambush to mislead him, deep ravines of deathly gloom amid precipitous mountains; torrents of boiling water (which the just soul crossed unhurt with perfect calmness); pools and marshes where huge baboons spread nets to entangle the pilgrim's feet; horrors of darkness, and terrifying apparitions of demons—not, however, unrelieved by the presence and help of the Shining Ones!—and fifteen great pylons, or gateways, guarded by Spirits armed with swords, through which he might only pass if

<sup>1</sup> *Cf.* the Cylinder of Cyrus (p. 313), and the change of name when a heathen is baptised; or the 'Christian name' given in baptism to the nameless babe.

<sup>2</sup> *Dawn*, pp. 183-187. In India, 'Pûshan's protection is implored on the dangerous Path of the departed.' M. M. *Theos. Rel.* p. 138.

'*knowing the Word*'<sup>1</sup> and the Sign—it is easy to conceive what a powerful aid the prayers of the faithful would be considered, and how eagerly they were sought!

This point also is emphasised by Dante; the tears and intercessions of sufferers being of peculiar efficacy.<sup>2</sup>

Compare :

The billows of death compassed me,  
The floods of destruction made me afraid;  
The *nooses*<sup>3</sup> of Sheôl compassed me about,  
The snares of death entangled me.<sup>4</sup>

Pharaoh said they are *entangled* in the land.<sup>5</sup>

Before they were aware, the Flatterer led them both within the compass of a *net*, in which they were so *entangled* that they knew not what to do; and with that the white robe fell off the black man's robe; then they saw where they were. . . . At last they espied a Shining One coming towards them with a whip of small cords in His hand<sup>6</sup> . . . and He chastised them sore, *to teach them the good Way* in which they should walk.—*Pilgrim's Progress*.

At nightfall Gilgames, journeying, in quest of Immortality, through the awful desert solitudes, reached a deep gorge in the Sunset-mountain, which was enveloped in appalling darkness and guarded by Scorpion-men,<sup>7</sup>

Whose terribleness is dread and Their appearance death; the greatness of Their splendour overthrows the forests.

Beholding lions, Gilgames trembled ;

But I raised my face towards the Moon-god and prayed, and my supplication ascended even to the Father of the gods, and He extended over me His protection,

and revealed to him in sleep the Right Road, on which he trudged for twenty-four hours through a gloomy forest,

<sup>1</sup> Rev. iii. 10. 'He that keepeth My saying shall never see death' (John viii. 51; Ps. xvii. 4). 'The word that is the symbol of myself,' says Tennyson. It answers to the Creed—*credo*, Gk. *symbolum*, or password used in admitting Christian catechumens to the inner mysteries.

<sup>2</sup> *Purg.* iii. 141-145; iv. 130-134; v. 70-72; vi. 25-27; viii. 70-72; xi. 22-36, 130-133; xiii. 125-129, 145-147; xvi. 50, 51; xxiii. 87-90; xxvi. 127-130, 145-147; xxvii. 55, 87-90; xxx. 140, 141.

<sup>3</sup> 'Cords,' A.V. *mg.* Ps. xviii. 4, 5; *cf.* lxxxviii. 8.

<sup>4</sup> Montefiore's transl.

<sup>5</sup> Ex. xiv. 3.

<sup>6</sup> See p. 8.

<sup>7</sup> Sayce, *Hib. Lect.* p. 363, note 1. *Illust. Variorum*, pl. 35.

amid 'thick darkness, where there was no light'; but immediately on emerging thence, he caught sight of a glorious Tree :

Precious stones it bore as fruit, which dazzled the eye; its branches were beautiful to behold; its top was lapis lazuli [*i.e.* the azure-stone, symbol of Purity and Eternal Joy].

Fortified by this bright vision, he reached the stormy Waters of Death (elsewhere called 'the foetid sea') :

There hath never been a ferry boat; the crossing is difficult, the Way is very hard. . . . Samas, the HERO, has crossed it, but except Samas, who can cross? See pp. 48 note 2, 330.

Master Bunyan graphically describes similar experiences in his Valley of the Shadow of Death, and adds that Christian found the weapon of All-Prayer to be alone availing in that mortal conflict.

*Cf.* for a side light Judg. v. 20, *mg.* 'The stars in their Paths fought against Sisera'; the word is that used of the ASCENT of a temple—like Jacob's ladder—(Highway, Jer. xxxi. 21). The Sun in his upward course overcame the six hostile signs of the zodiac, and as a result of this victory the daylight was lengthened.<sup>1</sup>

For we wrestle not against flesh and blood, but against principalities and powers, against the world-rulers of this darkness—against the spiritual hosts of wickedness *in the heavenly places* [R.V.]. Wherefore take unto you the whole panoply of God that ye may be able to withstand in the evil day; . . . the Armour of Light.<sup>2</sup>

Unlike all the great spiritual Doctors of antiquity, including Dante, Bunyan places the Dark Valley in this present life; although it is right to add a passage from a Sumerian Penitential psalm :

'O heart, rest, rest!' let it be said to him. He grants much to his heart who passes judgment on himself (*cf.* 1 Cor. xi. 31, 32);

<sup>1</sup> Sayce, *Hib. Lect.* p. 527.

<sup>2</sup> Rom. xiii. 12; Eph. vi. 12, 13.

and that the Veda mentions :

Those who went to Heaven by penance.<sup>1</sup>—*Rig V.* xi. 54, 1-5.

Brāhmins seek to know Him by the study of the Veda, by sacrifice, by gifts, *by penance*, by fasting, and he who knows Him becomes a sage.

Those who practise penance and faith in the forest . . . depart free from passions through the gate of the Sun, where that immortal Person [Spirit] dwells Whose nature is imperishable.<sup>2</sup>

In the Roman Breviary the prayer occurs : 'Lord, send us *here* our purgatory'; and Dante himself says it is a special mark of God's love and grace to feel the pangs of purgatory *while yet in the body* :

Not to be tormented but *to procure him full experience*,

for

Experience freighteth for a better life.

Yea, though I walk through the Valley of the Shadow of Death, I will fear no evil, for Thou art with me.<sup>3</sup>

I lighten the Valley of the Tomb, I cast light therein, I traverse the tomb, and I protect Osiris-Ani and drive away the sand from thy feet.—*Book of Dead*, ch. clvii. Naville.

The mystic 'Evil Serpent' of Darkness, whom El-lil slew, was the SHADOW OF DEATH; and the Bow He used was made from the Tree of Life. After His Victory He restored it to Ana, who solemnly, in presence of the gods, hung it up in heaven. (Gen. ix. 13.)

(Cf. 'We, O Gods, are in You as if fighting in coats of mail.' *Rig Veda*, viii. 47, 148.)<sup>4</sup>

'UPWARD!' is the keynote of Dante's divine poem. Very touching and beautiful glimpses are given therein of 'Heaven's family,' those 'Beings, bright with bliss,' who attend the pilgrim during his difficult Ascent on 'that dark road the world of Light to find'; alike in the *Inferno* and

<sup>1</sup> *Inf.* xii. 85-87; xxviii. 45-50. *Purg.* ix. 130, Plumptre's note; xiii. 142-147; xiv. 10-14, 79, 80; xvi. 39-42; xx. 41, 42; xxi. 22-24, 40.

<sup>2</sup> *Mundaka Upanishad*, v. 2, 11. M. M. *Theos. Rel.* pp. 120, 325.

<sup>3</sup> Ps. xxiii. 4, R.V. Var. *mg.*

<sup>4</sup> The Hebrew Shiryôn (another form of the word Shiryân = breastplate) means rather a cuirass, or coat of mail (Isa. lix. 1). Eph. vi. 14 is *lit.* 'a coat of mail of righteousness.' Hastings, *Bible Dict.*, art. 'Breastplate.'

in the *Purgatorio*, where, at each successive stage of the rough Mountain-stairway, he found a resting-place, and ministering Angels, who awaited his arrival with welcoming songs and words of encouragement, greatly rejoicing at the growing purity of his repentant soul.<sup>1</sup>

The Jewish Rabbis ordered that mourners, and penitents under ecclesiastical discipline, were to withdraw from the Temple Courts in such a way as to *meet* the stream of incoming worshippers in order that these might address to them words of counsel, or of such tender sympathy as: 'He who dwelleth in this House grant thee comfort!' <sup>2</sup>

*Cf.* the *Strengthening Angel* in Gethsemane, Luke xxii. 43; Dan. iii. 25, iv. 13, x. 17-19.

An Angel comes to invite us Upward.

Such longing upon longing came upon me  
To be above, that at each step thereafter  
For flight I felt in me the pinions growing.  
When underneath us was the Stairway all  
Run o'er, and we were on the highest step.

*Purg.* xxvii. 121-125.

A very ancient view was that the souls of the dead ascend to the heavenly land by the Ladder of Horus—by which Osiris Himself (Who, in the oldest figures, is enshrined on its top) 'went forth into Heaven'—and that they were marvellously guided to ascend by Invisible helpers:

Those who dwell in the Great Place *press Teta forward* with Their hands. *Pyramid of Teta. Vith Dynasty.*<sup>3</sup>

<sup>1</sup> Plumptre, *Trans. and Notes on Div. Com.* *Cf.* *Purg.* ix. 92-132; x. 34-45; xii. 79-99; xv. 25-39 (the Invisible Helpers made visible); xvi. 144; xvii. 46-57, 66-68; xix. 43-51; xxii. 1-9, 25-27; xxiv. 133-154; xxvii. 6-13, 55-64; xxix. 15, 20, 36, 51, 82, 83, 94-99; xxx. 16-20, 55-60, 82-99; xxxi. 98; xxxii. 31, 33; *Par.* xxi. 64-66. A medieval artist represents St. Sebastian, transfixed with arrows, listening to the flute which an Angel plays in the clouds behind him.

<sup>2</sup> *Temple*, p. 64.

<sup>3</sup> 'On and on we went; it seemed as though we should never reach our journey's end, and night was fast approaching. Two of the "boys" completely knocked up and fell by the wayside unable to move, quite numbed with cold. I was nearly done, and we were still some hours from Mwenge, so I fired two shots in succession, hoping that as we were on a hill the people might possibly hear us and come to our rescue. Happily it was so, and although we were so far away, the shots were distinctly heard. I reckon *the Angels ministered to our need, and carried the sound a little bit further than usual.*'—*In Dwarf Land*, p. 213 (A. B. Lloyd, 1890).



This 'Staircase of the Great God' is mentioned on many funeral stelæ:

'Thou hast given him the Ladder of God . . . every Khu<sup>1</sup> of every god stretcheth out his hand unto Pepi on the Ladder—and Pepi hath gone straight into heaven by means of the two Fingers of God who is the Lord of the Ladder.' (Cf. Gen. xxviii. 12, 13, 17; 2 Kings vi. 16, 17; John i. 49, 51; Heb. xii. 1, 2.)

Now upon the bank of the River, on the other side, they saw the two Shining Men again, who there watched for them. Wherefore, being come out of the River, They saluted them, saying—'We are ministering spirits sent forth to minister to those who shall be heirs of salvation.' . . . Now you must note that the city stood upon a mighty Hill; but the pilgrims went up that Hill with ease, *because* they had the Two Shining Men to lead them up by their arms, they had likewise left their mortal garments behind them in the River. . . . They therefore went up through the regions of the air, sweetly talking as they went, being *comforted* because they safely got over the River, and had such glorious Companions to attend them.<sup>2</sup> . . . And behold! a company of the heavenly host coming out to meet them. There came out also several of the King's trumpeters, clothed in white and shining raiment, who with melodious voices made even the heavens to echo with their sound. These trumpeters saluted Christian with

#### TEN THOUSAND WELCOMES

from the world: and this they did with shouting and sound of Trumpet. (Cf. the Ram's horn of Jubilee and Ingathering, see pp. 85, 86, 142, 217, 226, 230, 242, 251. 1 Cor. xv. 52-54.)

Thus the good Tinker of Bedford dreams of the future glory of the people of God when they go in to see the King in His beauty.

#### § 3. *The Great High Priest*

In the earliest teachings of Eridu, Heaven is described as a vast bright city, whose portals are opened by porters of Life, Youth, and Beauty, as were, in the apocalyptic vision, the twelve Gates of 'Jerusalem above' by twelve

<sup>1</sup> Khu, *lit.* Shining One (Maspero); 'Intelligence: also well rendered Spirit' (Budge); or 'Glory,' represented by 'a Flame of fire.' Cf. Heb. i. 7, 14.

<sup>2</sup> For the *Invisible Helpers* in Dante, see *Inf.* ii. 53-71; xii. 88, 89. *Purg.* xi. 146-148; xiii. 25-27; xvii. 137; xxx. 73-99, 134, 135, 139-141; xxxi. 22, 23, 33, 98, 99, 128-135. *Par.* xxxi. 80, 81.

Angels (Rev. xxi. 12). This blessed city Eri-du-azaga, 'the glorious Abode,' was the antitype of Ia's holy city upon earth; its centre was the Palace-Temple<sup>1</sup> of the Living God, wherein were held continual services and festivals.

This miraculous and angelic temple  
That has for confines only Love and Light.  
*Par.* xxviii. 53-4. Longfellow.

Like Jacob's ladder, its lofty Tower 'the mountain Imgarsag' united earth with Heaven, and was founded by 'the King of the glorious Mountain'—the Divine abode. Thus Jeremiah says:

A glorious High Throne from the beginning is the Place of our Sanctuary (xvii. 12. *Cf.* 'the Mountain of His Holiness,' Ps. xlviii. 1).

In the seventh heaven Dante saw:

Of golden hue, transmitting ray of flame,  
. . . . a Ladder, rising up so high  
That it my keenest vision overcame—

a shining Ladder of Sun-illuminated gold!

We ascend the stair of this great Palace of Eternity!<sup>2</sup>  
The High and Holy One inhabiteth Eternity.—Isa. lvii. 15.

Then he mounts upwards by those very Rays.—*Khand. Upanishad*, viii. 6, 5.<sup>3</sup>

Asâri-Marduk Himself was Priest of that mystic Temple, and described in a Sumerian hymn as 'High Priest of the Spirits of Heaven, the great Messenger, the Pure One of Ia.' He was also 'the INTERPRETER of the Spirits of Earth and Heaven, the Bright and Beautiful One, the Merciful, the Intercessor, the PURIFIER of sin.'<sup>4</sup> (*Cf.* Rom. viii. 34; Heb. vii. 25.)

An exquisite thought, that He sets the earth-born souls at ease in that strange new world of Heaven-consciousness by interpreting to them the strange new language of the heavenly spirits! (*Cf. Purg.* xv. 25-30, *Par.* i. 82-87, Pl.)

<sup>1</sup> Among Sumerians and Semites the Palace of the Priest King adjoined the Temple. *Cf.* 1 Kings ix. 1, 10.

<sup>2</sup> *Par.* xxi. 8, 9, 29, 30, 31. Plumptre, xxxi. 99. Longfellow.

<sup>3</sup> M. M. *Theos. Rel.* p. 118.

<sup>4</sup> Sayce, *Hib. Lect.* p. 383, note 2.

*Cf.* If there be an Interpreter with Him—one among a thousand to show unto man God's uprightness—then He is gracious unto him.<sup>1</sup>

Thou art a Priest for ever after the manner of Melchizedek.<sup>2</sup>

For Christ is not entered into the Holy Place made with hands—which are the FIGURES of the TRUE; but into Heaven itself—now to appear in the Presence of God for us . . . an High Priest over the House of God.

The living soul is enthroned by God's side in the Most Holy Place, and becomes God, the son of God, and all the gods of heaven become his brethren. He eats the Bread of Râ, which proceeds from the mouth of God—the Bread of Eternity; <sup>3</sup> . . . he is in the place of the Living: no, he never dies: he drinks at the Source of the stream.<sup>4</sup>

To him that overcometh will I give to eat of the Hidden Manna, even as I also overcame and am set down with My Father on His Throne.<sup>5</sup>

There no stranger, God shall meet thee—  
Stranger thou in courts above;  
He who to His home shall greet thee  
Greets thee with a well-known love!

If we have closely followed so far the trend of ancient Thought as traced in Sumerian and Egyptian inscriptions, and also in the significant *nomenclature* of the varied Forms of Deity, back to its earliest fountain-head at Nipur, we shall better comprehend the inner meaning of the religious Cult which hinged entirely upon their views of eschatology—*the Science of the Hereafter*.

What if earth  
Be but the shadow of Heaven, and things therein  
Each to other like, more than on earth be thought?  
Milton.

<sup>1</sup> Job. xxxiii. 23, 24. *Cf.* Luke xxiv. 27, R.V.

<sup>2</sup> Heb. vi. 20; Ps. cx. 4, R.V. *mg.*; Heb. ix. 11, x. 21; 1 John iii. 11.

<sup>3</sup> Pyr. of Pepi I., 3797–3777 B.C. *Cf.* Eph. i. 3, 20, ii. 6, iii. 10.

<sup>4</sup> *Book of Dead*, ch. cxxxvi.

<sup>5</sup> Rev. ii. 17.

## CHAPTER XI

## LIGHT FROM THE HISTORY OF THE TEMPLE CITIES

BEFORE proceeding to study the Temple-worship, we must take a brief historical survey of Nipur and its surroundings :—

In the time of the glory of Nineveh and of Babylon the name of Nipur was as familiar to the citizens of those cities as the names of Nineveh and Babylon are to us, and Nipur exercised on their religious life and religious development an influence as potent as that of Jerusalem on our own. The Temple of Bel at Nipur was to the religion of Babylonia and Assyria very much what the Temple of Jerusalem was to our religion. It was this city which exercised so great an influence on the religious life of the people that so long dominated the civilised world, and so materially affected and determined the religious and scientific development of both Orient and Occident, and particularly the great temple of El-lil in that city, the oldest temple in the world, which the University of Pennsylvania Expedition explored.

I have called this temple 'the oldest temple in the world'; we found that Nipur was a great and flourishing city and its temple, the Temple of Bel, the religious centre of the dominant people of the world at a period *as much prior to the time of Abraham as the time of Abraham is prior to our own day*. We discovered written records no less than 6000 years old, and proved that writing and civilisation then were by no means in their infancy. Further than that, our explorations have shown that Nipur possessed a history extending backward of the earliest written document found by us, at least 2000 years.<sup>1</sup> (Peters.)

The discoveries at Nipur enable us to trace *continuously* the history of Babylonian religion by aid of the monuments and inscriptions *from the year 5000 B.C.* (Hommel.)

These inscriptions show that although the kings of various countries were constantly at war with each other, they without distinction worshipped El-lil in His Temple at Ê-Kur and offered votives there, thus testifying to its peculiar sanctity as a religious centre, which possessed little or no political importance.<sup>2</sup> (Peters.)

For in fact, Ê-Kur, 'the beloved House of El-lil,' was

<sup>1</sup> *Nipur*, Preface, p. 6.

<sup>2</sup> *Ibid.* vol. ii. p. 250.

the most venerated shrine in the Oriental world from an incalculable antiquity, and Professor Hilprecht does not hesitate to date the founding of this Temple to the first settlements in Nipur—somewhere between 6000 and 7000 years B.C.—*possibly earlier*<sup>1</sup>; indeed, such was the antiquity of Nipur, Erech, and Eridu, that ‘the time when they did not exist was not differentiated from the creation of the heavens and of plant life!’<sup>2</sup>

Kengi, the old name for Sumêr, or ‘the Land of Shinar,’ *sig.* ‘the land of the canals and reeds.’ It was a very small country (not larger than Denmark, being 300 miles long, and only 125 miles in its greatest breadth), but intersected by such a magnificent system of waterways that ‘it resembled an enlarged Venice! It was as thoroughly dyked and dammed as Holland—water, not land, forming the natural channel of communication in the days of its prosperity,’ says Dr. Peters.

The Chaldeans in the ships of their rejoicing. Isa. xliii. 14, R. V.

The expression ‘the rivers — waters — of Babylon’ (Ps. cxxxvii. 11, A. V., P. B. V.) refers to these canals, which made intercourse extremely easy between the mighty cities of Nipur and Eridu, Uruk, Agadé, Ur-Kasdim, Larsa, Lagas, Kuta, Kharân, Bâbilu and its twin city, Borsippa. We can therefore readily understand why the various religious ideas current in them influenced each other and often commingled, for a perfect network of Pilgrim-Shrines existed all over the plain of Shinar linking the Bitter Ocean-stream, which girdled Earth, with the Celestial Ocean ‘above the firmament’ (Gen. i. 7, 8), by the waters of PHRATH, the ‘River of the God of Life and Death.’

Thus at NIPUR<sup>3</sup> Ê-Kur was the ‘Birthplace of the Earth-Spirits,’ ‘the House of *Hearkening to Prayer*’; sacred to El-lil, ‘the INCOMPARABLE’—Bil-itur, the Aged One. At ERIDU,<sup>4</sup> the ‘City of the Good God,’ or Ninku, the ‘PLACE of HEAVEN,’ the temple was Ê-Sagila, ‘the

<sup>1</sup> *Bab. Exped. Univer. of Pennsylvania.*

<sup>2</sup> Jastrow, p. 445.

<sup>3</sup> According to the Talmud, Calneh, Gen. x. 10.

<sup>4</sup> Irad? Gen. iv. 18.

Glorious Abode' or 'House of His Glory,'<sup>1</sup> sacred to Ia, God of the Abyss, and Asâri-Tamzi, His Divine Son.

URUK, the necropolis city, upon whose coffins the Tree of Life was pictured, was the *Blessed* or ETERNAL CITY. (Cf. 'For they looked for the City which hath the foundations, whose Builder and Maker is GOD,' Heb. xi. 10, R. V.) Ê-Ana, its 'House of Heaven,' or 'Temple of the Sky,' was sacred to Ana and Istar, the Heaven-Father and the Mother of Mercy.<sup>2</sup>

At UR,<sup>3</sup> 'a City' (Uru-una-ki, 'the BROTHER'S or Protector's DWELLING-PLACE'), Ê-Gish-shir-gal, 'the House of the Great Radiance,' was sacred to Nannar the Glorious (Sin the Illuminator).

At KHARAN, the HIGH ROAD or WAY (or Gishbân, the Bow-city),<sup>4</sup> was Ê-khûl-khûl, 'the House of Festivities, or REJOICING.'

At AGADE,<sup>5</sup> a CROWN ('connected with Fire,' Delitzsch), was Ê-an-dadia 'the House reaching to Heaven.'

At SIPPAR, a PLAIN (like a steppe: thus the Japanese speak of 'the Plain of High Heaven'); its tower was 'the THRESHOLD of LONG LIFE.'

At LABSA<sup>6</sup>—whose ancient Sumerian name, Bábarunu, *sig.* the Temple of Lustre, the SHINING THRONE, 'the Brilliant House,' 'a DWELLING in the SUN'—the zikurat, Ê-duran-ki, 'House of the LINK or BOND of heaven and earth,' was sacred to El-lil.

At LAGAS, the 'city of the BRIGHT FLAME or Light,' Ê-eshgi, 'the PERMANENT House,' was sacred to Nin-girsu-Ninib, the HEALER, God of Fire.

<sup>1</sup> Creation-Epic; cf. 1 Chr. xxii. 5; Hag. ii. 7.

<sup>2</sup> Erech, Gen. x. 8-10. Originally the seat of the worship of Anu, the supreme Father, Erech became one of Istar's chief shrines in the days of Gilgames (by some identified with Nimrod, whom Arab tradition says persecuted Abraham). Lenormant says 'that down to Roman days the doctrine of the *Unity* of God was distinctly taught' (*Anc. Hist.* vol. i. p. 495); this is confirmed by tablets now in the British Museum.

An identification with Enoch, Gen. iv. 17, has been suggested, owing to its Sumerian name being Unug (Sayce).

<sup>3</sup> Gen. xi. 28, 31. Ur of the Chaldees. *Auth. and Arch.* p. 35.

<sup>4</sup> Gen. xi. 31, 32. Haran; cf. ix. 13-17; Acts vii. 2. <sup>5</sup> *Accad. Gen.* x. 10.

<sup>6</sup> Ellasar, Gen. xiv. 1, 9. *Dawn*, pp. 562 note 4, 675.

At KUTA,<sup>1</sup> the *Resting-place*, Ê-sidlam, 'the temple of 'Sulim, was the Sanctuary of the God of DEATH. Vast multitudes came from distant parts for burial to Ê-sidlam, where Nergal, 'the God of Kuta, 'rose,' and were laid by pilgrim hands in the sacred soil of their ancestral home, with devoted care. 'Sulim, as Salem in Hebrew, *sig.* 'Heart-rest, Sabbath, peace, sunset' (Heb. iv. 9), and Kuta (a Semitic name also applied to Arâlu—the GRAVE), Delitzsch renders by *Anbetung, i.e. Adoration or Supplication*, and its Sumerian name, 'Gudua-ki,' by *Prostration, i.e. the Kotow*. 'Adoration' among the Moslems means the threefold obeisance. (*Cf.* Rev. iv. 9, 10; p. 245.)

At BABÛLU, 'the *Gate of God*—the GROVE of LIFE' or Tintira, 'the VISION of God,'<sup>2</sup> Ê-Sagila (in Akkadian 'the House of the raising of the head'; *cf.* Ps. iii. 3, 'Thou, O Lord, art my Glory, and the LIFTER-UP of mine head'), was 'the Palace of the gods, the temple of Life,'<sup>3</sup> sacred to As'ari-Marduk, the Mediator-God; <sup>4</sup> and also Ka-Khilibu, which Nebuchadrezzar rendered as 'the GATE of GLORY.'

BORSIPPA: its ancient name Barsiba *sig.* 'THE MOST HOLY of SHEPHERDS,'<sup>5</sup> and E-Zida, its sanctuary, 'the True, lasting, eternal, or supreme Temple of Life.' Its tower—the 'House of the seven BONDS of heaven and earth'—was sacred to Nabû,<sup>6</sup> the Omniscient God, who, in the old Akkadian thought, was the prototype of the Universe in which the Seven planetary spheres were set.

ZIRLABA (which Maspero identifies with Calneh, or Kalanneh, of Gen. x. 10) was Kulunnu in Sumerian, *sig.* 'DWELLING of THE SEED.'<sup>7</sup> Its site has not yet been traced.

NIPUR lies in an angle between the Tigris and Euphrates, 100 miles S.E. of Baghdad, and midway between Ur and Babil; while ERECH is 100 miles S.E. of Babylon and 15 miles from Larsa.

Nipur, Erech, Larsa, and Babil were all connected by

<sup>1</sup> Cutha, 2 Kgs. xvii. 24, 30.

<sup>2</sup> Babel, Gen. x. 10; *cf.* xxiii. 10, 18, Judgment-seat; 2 Cor. v. 10. See p. 300.

<sup>3</sup> Sayce, *Hib. Lect.* pp. 94, 105, 335. <sup>4</sup> Bil, the Younger. <sup>5</sup> *Wo lag?* p. 216.

<sup>6</sup> Deut. xxxii. 49, 50.

<sup>7</sup> Gen. iii. 15; see pp. 24, 93, 101, 103.

one great ship-canal, 'Shatt-en-Nîl,' whose name sounds so curiously like the Nîl of Egypt. It signifies 'The Way or PATH,' and was 'almost, if not quite, equal in importance to the Euphrates, into which it fell at Erech.'

Another great ship-canal, which from time immemorial united the Tigris and Euphrates, was the Shatt-el-Haï, *i.e.* 'STREAM of LIFE.' Falling into the river nearly opposite Ur, it was the boundary between the very ancient Semitic kingdom of Uruk and Ur, whose sacred capital was NIPUR, and the Sumerian kingdom of Sirgulla on its eastern bank, with its oldest religious centre ERIDU.

In Egypt we find the same line of teaching :

ÂN (its civil, Pe-Râ its sacred name), *sig.* 'Abode of the Sun,' being 'the SECRET BIRTH-PLACE of the Gods,' the 'Palace of Râ the Ancient One.' MEMPHIS, 'the FAIR HAVEN, the BEAUTIFUL PLACE'; its cemetery, 'Blessed Immortality,' and its canal, 'The Voyage of the Unseen Waters.'<sup>1</sup> ABYDOS, the Cleft Rock :

The Rock is cleft to give a Way to him who mounts  
Straightforward through the Rock the Path ascended.

*Purg.* xix. 68, xxvii. 64, iii. 45, 57, iv. 31.

THEBES, the City of the INVISIBLE GOD. BUBASTIS (B.C. 3733) was the Shrine of the UNIVERSAL MOTHER. DENDERA (its old name Ta-en-tarer, rendered Tentyris by the Greeks) being probably the same as Din-Tir, or Tintira, the ancient name of Babylon, *i.e.* the THRONE of GOD; while KAR-KAR (the name of Cairo in B.C. 3300) Ebers says signified Babylon, *i.e.* GATE OF GOD. PHILOE—the Shrine of Isis, where the Resurrection of Osiris is depicted—in the XIIth dynasty (B.C. 2275, the Age of Abraham) was known as P-Alek, 'the Isle of Ceasing, or The End'; for it was the goal and end of all pilgrimages. All these temples were connected by the Nile, the RIVER of LIFE.<sup>2</sup>

<sup>1</sup> *Dawn*, pp. 168, 180; *Early Israel*, p. 154. The Sakkara pyramid-field is the Necropolis of ancient Memphis. Ebers says: 'The enormous extent of this, the vastest of all cemeteries—which covers a stretch of country *more than forty-five miles long*—affords us a standard for estimating both the magnitude and duration of the ancient city of Memphis.' *Egypt*, i. 121; ii. 364. The cemetery of Thebes contains 10 millions of mummies. See pp. 13, 90.

<sup>2</sup> *Book of the Master*, pp. 15, 161, W. M. Adams; *Dawn*, pp. 136 note 3, 160, 206 note 1. Jastrow, pp. 638-642, note 1. Delitzsch, *Wo lag das Paradies?*



In Palestine we have Beth-El, the House of God; Hebron, Alliance, *Fellowship*; Gerar, *Pilgrimage*; Shur, *He that beholds*; Kâdesh, *the Sanctuary*; Beersheba, *the Well of the Oath*; Jerusalem, *Righteousness and Peace*; Jordan, *the River of Judgment* (cf. p. 118). Thus the arrangement of the temples would seem to represent different stages on the Path of Life.

The Egyptian Priests gave special titles to divinities according to the place in which they were worshipped; e.g. Osiris was called *che*, 'the Child,' at Thebes; *wra*, 'the Great One,' at Ân; *ati*, 'the Sovereign,' at Memphis.<sup>1</sup> Osiris, the lord of Abydos, was also the centre and crown of those doctrines of Immortality which were so elaborately developed in Thebes at the height of its glory.<sup>2</sup> Frequently in the same city one god was worshipped under different aspects.

Every city had its local Divine protector—not unlike the patron saint of Catholic countries—and each divinity seems to have emphasised a special feature, or attribute of the Divine Nature.<sup>3</sup> Thus the original idea of the One God became disintegrated and split up, until His various attributes from being at first merely *emphasised* ended by being severally deified—just as a ray of pure light is broken up by a prism.

In the earliest days, EL-LIL, the supreme God of *Ekur*, was the head-centre of all religious worship.

'Its importance,' says M. Alfred Boisset, 'has not been sufficiently placed in the light. This old sanctuary was *from the beginning* a place of consultation where the god Bil played the rôle of Apollo at Delphi. This it is which explains the celebrity which it so long enjoyed, and which attracted such crowds of pilgrims come from afar to hear "*l'Annu Kêni*" from the mouth of God "*mukim terêti*."'

Sayce, *Hib. Lect.* pp. 148, 154, 156, 159, 244, 310, 311. Jastrow, pp. 75-77. *Lt. from East*, p. 62. For light on the *allegoric* names of the old Temples refer to Is. xix. 18: 'There shall be five cities in the land of Egypt that speak the language of Canaan, and swear by the Lord of Hosts; one shall be called "The City of Destruction."' Zech. viii. 3, 'The City of Truth.' Is. lx. 18, and Ezek. xlvi. 35, *mq*. 'The name of the city from that day shall be JHVH Shammah—the Lord is There.' Ex. xvii. 15, 16.

<sup>1</sup> Renouf, *Hib. Lect.* p. 84.      <sup>2</sup> Ebers, *Egypt*, vol. ii. pp. 207, 224, 364.

<sup>3</sup> *Dawn*, p. 562, note 6. *Wo Lag?* Jastrow, pp. 638-642, note 1.

Other cities in Sumêr were colonised from Nipur, and the colonists brought with them an offshoot of their original cult, which they planted in their new home with various modifications, or additions, as best suited their individual needs.

Thus, *e.g.* at *Kharân*, the Moon-god of Nipur Enzû,<sup>1</sup> 'the Lord of Wisdom,' was especially worshipped by the Semites as SIN, and at Ur as 'Father NANNAR, Lord and good God, ruling the gods.' The oldest documents from Ur's great temple identify the Supreme Being to whom it is consecrated with the Moon-god of Nipur—'the God of glowing Fire,' 'the scion of El-lil,' 'Offspring of the Lord of brilliant beginning;' <sup>1</sup> whilst the services were *precisely the same* as those at Ê-Kur, thus leading one to think that this sanctuary was an offshoot of that at Nipur.<sup>2</sup>

Sargon speaks of 'the remote days of the period of the Moon-god.' Sargon's own patron deity was Samas, Sun-god of Sippar, but he devoutly *restored* El-lil's sanctuary at Nipur, as did his son Narâm-Sin, whose name signified 'the beloved of the Moon-god.'

From the fact that the original of that sublime hymn to Nannar the Glorious, the

Father, long-suffering, and full of Forgiveness—whose heart is Immensity, and there is none who can fathom it (*cf.* Ps. i. cxxx. 7),

was written in the language of Northern Babylonia Sayce concludes 'that the priesthood and population of Ur were derived from the north, which explains the relationship they discovered between their own supreme deity and the God of Nipur.'<sup>3</sup>

Again, Nannar of Ur became the progenitor of the gods at *Larsa* and *Erech*, whose political metropolis Ur was;

<sup>1</sup> *Cf.* Lugal-zaggisi and Gudea's inscriptions (c. B.C. 4500-3000), and diorite door-socket presented by Gimil-Sin (B.C. 2500); also Asurbanipal's inscrip. (c. B.C. 600); Jastrow, pp. 110, 219, 220.

<sup>2</sup> Maspero says 'that no matter where the sanctuary of a specific god might be placed, it always bore the same name; *e.g.* Samas dwelt at Sippar as at Larsam in an Ê-Babbara.' *Dawn*, p. 675.

<sup>3</sup> Sayce, *Hib. Lect.* pp. 148, 154-156, 160-162, 166, 244, 310, 311.

whilst Asâri-muru-duga (the Sumerian rendering of Maru-dûk) was 'the son of Eridu'; and as Mardûk, the chief god of Babil, was called 'first-born of Ia,' the 'King of Eridu,' it seems likely that Babil was colonised from Eridu.<sup>1</sup>

In the same way later kings restored equally all these great shrines without distinction, even when they themselves belonged to a hostile race, e.g. Elamite or Kassite.

Lugal-zaggisi (c. 5000-4500 B.C.), who was son of the patêsi, royal priest of Khâran, and himself High-priest of El-lil at Nipur, records that 'with the spoils of his victories he enlarged the Sun-god's temple at Larsa,' and 'raised high as heaven the walls of Ur.'

Ur-gur (first monarch of Sumêr and Akkad, B.C. 3000) united the worship of the Moon-god with that of the Sun-god (just as he unified his political kingdom). Ur-gur restored 'the House of Nannar, his King,' at Ur; that of Samas, 'the child of Nannar,' at Larsa, on the opposite bank of the Euphrates; and those of El-lil, Ana, and Ansar at Nipur—all which shows that these divinities were not antagonistic, but rather supplementary to one another.

'There is now sufficient evidence to show,' says Professor Sayce, 'that at the very dawn of the historical period of Babylonian history maritime intercourse was carried on between Babylonia on the one hand and the Sinaitic peninsula and India on the other. The evidence is as startling as it is curious.'<sup>2</sup>

In the Twentieth Century *before* Abraham's birth Ur was a great manufacturing centre and the chief mercantile emporium of Sumêr, being only six miles from the Persian Gulf, and the chief *caravanserai* on the way to the mines and quarries of Sinai and incense groves of Arabia Felix.<sup>3</sup> The route *via* Canaan, marked out across the Syro-Arabic desert by wells, was *the most direct*, although not the easiest; way to Egypt.<sup>4</sup> Ur was also directly connected by two canals—the Shatt-en-Nîl and the Pallakopas—with Nipur, Babil, and the Euphrates, which river was the highway of

<sup>1</sup> Cf. Sayce, *Hib. Lect.* pp. 105, 142, 337, 341, 342, 349.

<sup>2</sup> *Ibid.* p. 136.

<sup>3</sup> *Dawn*, p. 614. The Egyptians worked these mines and quarries as early as the Third Dynasty, and had garrisons there.

<sup>4</sup> Sayce, *Hib. Lect.* pp. 50, 137, 164. See Map.

communication between the Indian Ocean and Northern Syria.

About B.C. 4000 Lugal-Kigub-nidudu, king of Ur, presented to the Temple at Nipur two diorite door-sockets (a camel's load), besides many rough marble blocks inscribed, in very barbarous, archaic characters, as ex-votos to El-lil.

Diorite, a uniquely hard granite, is only found in the Sinitic peninsula, whilst marble came from the Elam mountains (Persia), proving at what an early date trade communication existed between these distant points.

Narâm-Sin, 'beloved of the Moon-god,' marched to the land of Magana (B.C. 3750), overcame its king, and secured the turquoise, copper, and malachite mines. He dedicated alabaster vases to Ekur at Nipur as 'a piece of booty from the land of Magan.'

It is interesting to know that Mount Sinai derived its name from being a High Place of Sin—*i.e.* 'the sanctuary dedicated to Sin,' to which in very early days pilgrimages were made.

At Sinai Sumerians and Egyptians must have met, for Khûfû, who built the Great Pyramid, successfully defended its mines against the Arabs, B.C. 4200, and his inscriptions are still visible on the rocks.

The identity of the standard measurement of the Great Pyramid and an architectural plan on one of Gudea's statues is significant; *i.e.* the cubit of 20-6, which is quite different from the later Assyro-Babylonian cubit of 21-6.<sup>1</sup> The Pyramid inch-measure is exactly the five hundred millionth part of the polar diameter of the earth, and the difference between it and the British inch is about half the thickness of a hair.<sup>1</sup> Twenty-five Pyramid inches are equal to one cubit. The oldest statues found in Egypt (belonging to the IVth Dynasty, *c.* 4012-3866 B.C.), such as those of Khepren and Menkaurâ, who built the second and third pyramids at Gîza, are remarkably like those at Lagas, being carved from the self-same diorite.<sup>2</sup>

<sup>1</sup> Sayce, *Hib. Lect.* p. 33. Petrie's note. *The Great Pyramid*, p. 23. Col. H. W. J. Senior.

<sup>2</sup> Similar statues were lately found in Crete.

Gudea records that he 'brought diorite from Magan, iron and gold from Melukha,<sup>1</sup> precious woods from Amanas and Lebanon, to construct the temple of Nin-girsu,' B.C. 3000.

KHARÂN was a great fortress in the extreme N.W. of Babylonia which commanded the fords, &c., of the Euphrates and Tigris. From remotest times it was an immense caravanserai, whence all the camel-tracks branched off to Central Asia or to the lands by 'the Great Sea of the Setting Sun'—the 'Very Green'<sup>2</sup> (including that most notable military route which, leading from Babil in the Euphrates valley past Damascus and the fords of the Orontes, Jordan, and Kantara by 'the way of the Philistines'—Ex. xiii. 17—to Memphis in Egypt, made a bridge of the entire length of Palestine), and was a highway of world-commerce without parallel, traversed by caravans and armies, merchants and herdsmen, ambassadors and kings in all ages down to the days of Napoleon the Great.

It is thought that the Semites first came into Sumêr *via* Kharân, which was a seat of great Semitic power even *before* B.C. 4500, and specially noted as the birthplace of that mighty Semite conqueror, Lugal-Zaggisi.

Owing to its peculiar geographical situation, as the junction and fortress-key of the highways of the ancient world, it was a much more important Pilgrimage-shrine than Ur.

Its temple, Ê-Khûl-Khûl, was a very ancient sanctuary of Sin, the Moon-god. In B.C. 555-538 Nabonidus speaks of Him as 'the Light of Heaven and earth' (*i.e.* 'the GOD of GLORY'),<sup>3</sup> 'who had dwelt there from everlasting as the abode of His heart's delight—His own Dwelling-place within the city of Kharân.' His ark was called 'the Ship of Light.'

Kharân lay 600 miles north of Ur's great temple, Ê-gish-

<sup>1</sup> 'Nubia,' according to Brugsch; 'the eastern shores of the Red Sea,' according to the more recent discoveries of Dr. Glaser in Arabia.

<sup>2</sup> So called in papyri of the Twelfth Dynasty, B.C. 2750.

<sup>3</sup> Cf. carefully 1 Chr. xxiv. 26; Gen. ii. 26, xxiv. 10, xxviii. 43, xxxv. 7, xliii. 14; Acts vii. 1-4; Ex. vi. 3.

shir-gal—'the House of the Great Light, or Radiance.' (*Cf.* Is. ix. 2.) It was to this renowned Pilgrimage-goal that Abram resorted *after* 'the GOD of GLORY had appeared to him' in 'the city of Nannar.' *Cf.* Gen. xxxi. 53, R.V.

ERIDU, 'the lordly city,' was a great maritime centre on the Persian Gulf, wholly devoted to religion and of peculiar sanctity. The merchants of Ur in curiously fashioned ships traded thence to 'the Mountain of Magana,' the 'country of bronze and turquoise,' and to 'the salt land' bordering the Red Sea, and thus obtained intercourse with Africa; while 'the ships' of Magan and Melukha came to the seaport of Eridu. Teak found in its ruins proves that Eridu traded also with India.<sup>1</sup>

Thence a camel-route, or highway, no less important than those from Kharân in the north, brought the products of India, Persia, Arabia, and East Africa within reach of the dwellers on the Mediterranean coasts.

Originally Eridu was situated 'at the mouth of the Four Rivers' in Eden—probably on an island off the coast. Judging from its present position, 50 miles from the sea (which at the beginning of our geological period penetrated as far as lat. 33°), Professor Sayce dates its foundation to *at the least* B.C. 6500.<sup>2</sup> It was the primary centre and starting-point of the old non-Semitic 'black-headed race,' who were created by Ia, primæval God of Eridu. The sacred texts, hymns to the Gods, and oldest incantations were all in the agglutinative language of the first inhabitants of the country.<sup>3</sup>

Who may say whether civilisation was not first brought to Eridu from that vast Antarctic continent which geologists affirm extended in primæval ages as far as Australia and the south of Cape Horn? <sup>4</sup>

<sup>1</sup> Sayce, *Hib. Lect.* p. 31, note 2; *W.A.I.* iv. 13, 16; iv. 38, 13, 14; ii. 51, 17; II. 46, 6, 7.

<sup>2</sup> *Dawn*, pp. 548, 564 note 3; Sayce, *Hib. Lect.* pp. 134 n. 2, 135, 137; *ibid.* 'Bab. Assyn. Life,' p. 2. Jastrow, p. 136, ch. xxi.

<sup>3</sup> Sayce, *Hib. Lect.* pp. 134, 135, 143, 337, 341. *Cf. Stone Lore*, p. 15; *Dawn*, p. 158, note 3. Gen. xi. 2, *mg.*

<sup>4</sup> A striking confirmation of the Kuta Creation 'legends' concerning the fearful and extraordinary monsters which, in prehistoric days, inhabited the

The Sumerians traced the origin of their culture and religion to a good Being ('Oannes,' or Ia<sup>1</sup>) who came up out of the Ocean to instruct them, who 'hitherto had lived like brutes.' Similar traditions were current in Egypt concerning Thoth; and in Mexico of Quetzalcoatl, the FAIR Saviour-god, whose Father was the Sun, and whose birth was at the winter solstice; and the marvellous Sun-temples there and in Peru were formed upon a very similar model to those in 'the Old World.'

Is it unreasonable to think that these traditions are *founded on fact*, and that the survivors from an overwhelmed world came to Sumêr, Egypt, and Mexico as teachers of the Immortal Life—the Ancient Wisdom?

For instance, the name Enoch (who, according to Jewish tradition, was translated at the time of the Flood, like Adra-Khasis, 'without seeing death'),<sup>2</sup> *sig.* 'Initiated, consecrated.' Noah also was 'a preacher of Righteousness' (Heb. xi. 5, 7; 2 Pet. ii. 5). Both Jews and Moslems recognise the Arabian prophet Hûd (the Jewish Heber, son of Shem) as a great prophet, the ancestor of Abram, and some Christians ascribe the erection of the Great Pyramid (which is evidently the work of an Initiate) to Melchizedek.<sup>3</sup> Any way the name of Khûfû, its reputed builder, *sig.* 'the just of speech.' Cf. thoughtfully those words of St. Paul, 1 Cor. ii. 7-10—

We speak the Wisdom of God in a mystery, even the Hidden Wisdom, which God ordained before the world—which none of the princes of this world knew; for, *had they known it*, they would not have crucified the Lord of Glory.—*Luke* xxiii. 34.

It was in Eridu, the sister-city to Ur of the Chaldees, that the traditions of Asâri-Tamzi, the hymns to the gods

world, and whose images Berôsos saw in the temple Êsagila, is found in the American *Dinosaurio*; *vide* illustrated article in the *Scientific American*, vol. lxxxiv. p. 184. Cf. *Introd. Sc. Rel. M. M.* pp. 35, 36. Sayce, *Hib. Lect.* pp. 227, 369-371. 2 Pet. ii. 12, R.V., 'born mere animals'; 2 Esd. xiii. 25-32.

<sup>1</sup> This Oannes, or Ia, was represented as a Man emerging from a Fish; cf. 'the Sion of Jonas' and the sea-monster. Matt. xii. 39, 40, R.V. *mg.*

<sup>2</sup> Cf. ancient legends, *re* Râ, Shû, the Roman Romulus, &c., who were caught away in a tempest from the vision of men. *Dawn*, p. 178, note 3. Sale's *Korân*, p. 5; Gen. v. 32; x. 31, 32. Consult carefully Edkins's *Early Spread*, pp. 62, 63.

<sup>3</sup> Senior, *Great Pyramid*. See pp. 67, 409.

of Light and Life, and probably also the simpler and more primitive Jehovist traditions of Genesis originated.

SURIPPAK, to the south of Eridu, is of special interest as 'the Ship,' or 'Flood-city,' over which the Chaldean Noah, Adrakhasis, ruled, and because a tradition (preserved by Berôsus) says that just before the Deluge Oannes bade him 'write all the beginnings of history and *hide* them in the city to keep the tablets unbroken, and that he there buried the books of Oracles and Sacred Sciences in which were recorded the Beginning, the Middle, and the End.'<sup>1</sup>

He was 'the royal priest' of Surippak, and had great skill in interpreting the Oracle of Ia; his name *sig.* 'the very wise, or pious,' and the Epic says 'he *only* had been the servant of the gods.'

KUTHA, like Ur and Erech, was one of the largest, oldest, and most venerated necropolis-cities (15 miles in circumference). Sayce thinks it was probably colonised by the priesthood from Eridu. Its sanctuary, Ê-Sidlam, was restored by Dungi B.C. 2700.<sup>2</sup>

It may be easier to grasp these facts if we glance at the dates when these ancient Temple-cities—all of which bore Turanian names—are known to have been in a flourishing existence:

Nipur, B.C. 7000–6000.

Eridu, B.C. 6500.

Uruk or Erech, Kuta, Ur, Larsa (famous in pre-Semitic days for its temple dedicated to 'the God who makes the palace of the setting sun'),<sup>3</sup> B.C. 4500. A limestone 'mace-head' in the British Museum, inscribed in archaic Sumerian characters, records the dedication of a temple in Lagas to Ningirsu by Enannadu, the governor, c. B.C. 4500.

SIPPAR and its twin city AGADE (whence northern Babylonia took its name 'Akkad') were rebuilt, 3800 B.C., by Sargon I. as the capital of the first Semitic empire. He also founded a great library, where the old Sumerian texts

<sup>1</sup> Peters, *Nipur*, ii. 299. Sayce, *Hib. Lect.* pp. 168 note 2, 169, 170, 201. (Sayce thinks it not improbable that Eridu, not Surippak, was where Noah dwelt.) *Dawn*, pp. 562, 563, 566 notes 2, 3, 568 note 2.

<sup>2</sup> Jastrow, p. 65.

<sup>3</sup> Sayce, *Hib. Lect.* pp. 166, 167.



were translated into the Semitic vernacular. The whole district was known as 'the region of books.'<sup>1</sup> (A ring of this sovereign is now in the British Museum, while the seal of Sargon's librarian is at Paris.) Its temple Ê-Barra, sacred to Samas, according to tradition existed before the Deluge; anyway it was an ancient building at so remote a period as B.C. 3750, when it was rebuilt by Narâm-Sin.

BABÏL, a little south of Agadé, being at the junction of the waterways, became specially important as a political centre. 'We must remember,' says Sayce, 'that the foundation of Babylon went back into the dim night of the Past, far beyond the era of its first dynasty of Semitic kings, and that its very name was but a translation of the older Ka-Dimira, Gate of the God.'<sup>2</sup> It was *destroyed* by Sargon I., B.C. 3800, but rose again to power, and being restored in splendour, celebrated its Golden Age under Khammurabi, one of an Arabian line of kings (B.C. 2275-2220) who expelled the Elamites and made Babylon his capital. He conquered Martu, 'the West-land' or 'House of the Sunset,'<sup>3</sup> bordering the Mediterranean (*i.e.* Palestine and Syro-Phœnicia).<sup>4</sup>

Several of this king's own tablet-letters lately found at El-Amarna are now in the British Museum!

BORSIPPA, with its renowned University—'the Temple of Life'—seven miles from Babylon, was flourishing in a high state of culture B.C. 2300, and for many centuries was the intellectual centre of the Eastern world—called in the Jewish Talmud 'The Eye of the Law.'

In connection with the above dates we may recollect that Ptah's shrine at MEMPHIS existed *anterior* to the days of Mena, first historic king of Egypt, who died B.C. 4777;<sup>5</sup> and that ÂN (Heliopolis) was founded still earlier than Memphis (R. S. Poole).

The Entry of the Semites into Sumêr, c. B.C. 4500.

<sup>1</sup> Sepher, a book; Sepharvaim, 2 Kgs. vii. 31, Book-town. Sayce, *Hib. Lect.* p. 169. *Higher Criticism*, pp. 54, 55; see p. 315.

<sup>2</sup> Sayce, *Hib. Lect.* p. 105. Probably the ancient seat of Judgment.

<sup>3</sup> *Authority and Archeology*, pp. 29, 39, 40; 'Mar-house; Tu-sunset in Akkadian, Tm and Tmu in Egyptian.' *Abraham and his Age*, Tomlinson, p. 120. See pp. 36, 88, 92, 93, 136.

<sup>4</sup> Gen. xiv. 1.

<sup>5</sup> Mena's coffin and gold sceptre found at 'Ngada recently by Petrie.

Babylonia overrun by the Elamites, a Turanian race (Hommel) B.C. 2350, whose civilisation was fully equal to that of the Babylonians.

The Migration of 'the Hundred Families' of Turanians (*or* Bak tribes) from Bactria to colonise CHINA took place c. B.C. 3000. This people were in close contact with the civilisation of China, and it is interesting that the Chinese say that a *record of Primæval Revelation* exists among their archives! <sup>1</sup> Be this as it may it is certain that a high state of civilisation and morals existed in China in the most remote times.

KOREA: Mr. W. G. Aston quotes this singular tradition ('Nihongi,' vol. i. p. 77, note 3): 'In the Eastern region, there was at first no chief. Then there was a Divine man who descended under a sandal-tree. The people of the land established him as their Lord Tan-kun, while the country received the name of Chosön—"Morning freshness." This was in the reign of the Chinese Emperor T'ang Yao (B.C. 2357-2250), the year Mon Shên. In the eighth year of the reign of Wu Ting of the Shang dynasty, he *entered Mount Asatal and became a god.*' <sup>2</sup>

INDIA: The Immigration of the Aryans—an agricultural people—into the Punjab, 'the land of the Seven Rivers,' c. B.C. 3000.

The beginning of Vedic literature—*i.e.* the hymns of the Rig-Veda—is ascribed to as early a date as B.C. 2400.<sup>3</sup>

EGYPT: the incursion of a yellow-faced Turanian race, called the Hyksos, *or* Shepherd-kings, c. B.C. 2466 (Brugsch).

In connection with this world-wide upheaval ('ethnic wave') and separation of the nations it is noteworthy that the hitherto commonly accepted date of 'the Deluge' is B.C. 2348; and *cf.* the words of the Apocalypse (xvii. 15), 'The waters . . . are peoples, and multitudes, and nations, and tongues'; also Isa. viii. 8, 7.

<sup>1</sup> Professor C. E. de Uljaloy.

<sup>2</sup> See pp. 65, 136, 137, 157, 160, 190.

<sup>3</sup> By Dr. Haug; other well known writers attribute the age of the Vedic hymns to 'not later than the twentieth century B.C.' Max Müller says that Sanskrit was the language of India at least 3000 B.C. *Orig. Rel.* pp. 86, 87.

ISRAEL: the Migration of Abram, founder of the HEBREW nation, from Ur, *via* Kharân, to Palestine, c. B.C. 2300–1920 (authorities differ as to the date).

The Entry of the Hebrew Patriarchs into Egypt, c. B.C. 1706 (?).

The Expulsion of the Hyksos from Egypt, c. B.C. 1600.

The Exodus of Israel from Egypt, and the Giving of the Law on Horeb, alike 'the Mount which belongs to SIN'<sup>1</sup> and 'the Mount of GOD' of the Hebrews, c. B.C. 1276.

The Assyrian Captivity of the Ten tribes of Israel, when they became 'lost' among the nations, B.C. 734–721.

The Babylonian Captivity and Exile of Judah, B.C. 606.

JAPAN: Jimmu Tennō ('the lieutenant of Heaven') became first emperor B.C. 660. The native religion, Shin-tō, 'the God-way,' being very similar to that of Nipur, the question forces itself on the mind, was it also derived from the primitive worship of Sin? Professor Sayce speaks of 'the gentle-mannered Babylonians,' and it is curious that Marco Polo called the Japanese 'the people of gentle behaviour,' A.D. 1272.<sup>2</sup>

The magnificent Temple-cities of Sumêr were all built within a comparatively small area, in the alluvial delta and marvellously fertile valleys of the Tigro-Euphrates. Naturally the intersecting canals greatly facilitated constant interchange of religious Thought, as well as merchandise. Eridu, for example, is so near Ur that the ruins are just visible from its mounds across the Euphrates.

It has been suggested that at some time in the far past millenniums (so remote that at present their meeting cannot be dated!) the streams of brighter Thought from Eridu converged with the darker views of Nipur's theology,<sup>3</sup> and, blending together, affected the whole of Babylonian eschatology, placing it on a far higher and more spiritual level; *or* (as one rather inclines to believe) that in the worship of Nipur and Eridu different *aspects* of Divine truth were specially emphasised. But whichever be the correct idea,

<sup>1</sup> 'The meaning of Sin so far escapes us,' Jastrow, p. 76.

<sup>2</sup> Sayce, *Hib. Lect.* p. 271. *Clear Round*, pp. 122 note, 246 n. 1.

<sup>3</sup> Sayce, pp. 170, 339.

it does not affect the general argument and conclusions of our present essay, *viz.* that the

#### PRIMAL REVELATION OF DIVINE TRUTH

was given at the original seat of civilisation (as shown alike by Scripture, tradition, rites, myths, burial customs, and history to be somewhere in the south of Sumêr) 'at a date remotely prehistoric, antedating all history by many millenniums and as yet unknown, but upon which fresh discoveries may at any moment throw light.'<sup>1</sup>

All discoveries so far seem to point to the South as the region whence the civilisation and religion of Egypt, Sumêr, and S. America were derived. The further south we go in Sumêr, the more numerous are the shrines and, in Egypt, the more ancient are the monuments. Punt, the unseen fatherland of the Egyptians, their 'land of the Gods,' lay somewhere to the far south of the Red Sea, whence Ebers traces that 'most wonderful culture which was brought to the Nile Valley, across Arabia and the primitive straits of Bab-el-Mandeb—the Gate of Tears—by an Asiatic race,' of whom Mena, who ruled Egypt, was born at Abydos,<sup>2</sup> the oldest shrine and also the birthplace of every advance in the religious and philosophical doctrines of the Egyptians, in close connection with the worship of Osiris.

On mature reflection we can see these two streams of Thought flowing side by side down through the Ages to our own day, occasionally intermingling and then again diverging.

That the Truth of God, as originally revealed to the Ancestors of our race, became terribly obscured and distorted almost beyond recognition cannot be denied—'All flesh had corrupted His WAY upon the earth' (*cf.* Gen. vi. 12; Is. i. 13, 14; Rom. i.<sup>3</sup>). But if we gather together the scattered fragments of Truth's broken mirror we shall

<sup>1</sup> *Early Spread*, pp. 56, 57, 59, 67; Sayce, *Hib. Lect.* pp. 237, 435. *Nipur*, vol. ii. pp. 299, 300.

<sup>2</sup> *Bible Dict.* art. 'Egypt,' pp. 655, 657, 660. *Book of the Master*, pp. 11 note 1, 15. *House of the Hidden Places* (W. M. Adams), pp. 51 note 1, 53; Ebers, *Egypt*, vol. ii. pp. 206, 207.

<sup>3</sup> *Matt.* xv. 8, 9.

find that there is in reality one beautiful *whole*—the counterpart, in large measure, of our own Revelation—and that each shattered fragment reflects the beams of the One Sun of Righteousness: ‘for we all’—all creation, all souls—‘reflect as a mirror His glory,’ who is both ‘Lord and Giver of Life,’ and ‘in His Temple every one uttereth “Glory!”’<sup>1</sup>

The primal Light, whose rays the whole enfold,  
In modes as many is received by each  
As are the splendours which therein lay hold,

So seest thou of the Power eterne above  
The breadth and height, reflected o’er and o’er  
In mirrors where Its broken light doth rove,  
One in Itself remaining as before.

*Par.* 29, 136-138, 142-145.

And, amidst all the dark excrescences and accumulated rubbish beneath which man buried that Truth through his ‘many inventions,’ superstitions, speculations, and dogmas, if we ‘Follow the Gleam!’ we may still trace in the tangled skein Its golden living thread shining unerringly through the long millenniums

As a Light in a dark place,  
Until the Day dawn, and the DAY STAR arise!<sup>2</sup>

Frail though It be, with care It can be disentangled, and—wonder of the Ages!—found an unbroken chain binding the whole human family to their Covenant-anchorage ‘within the Veil,’ by the Throne of the All-Father.<sup>3</sup>

The Message is the same in all times, but the *form* in which it is conveyed differs according to the varying needs of mankind. In stripping off the mythological form we find, not different persons, but only altered personifications;<sup>4</sup> just as in photography one person is taken in many attitudes, in many costumes, and in many varying phases. The grand

<sup>1</sup> Ps. xxix. 9, *mg.* Cf. Sayce, *Hib. Lect.* pp. 267, 412.

<sup>2</sup> Ecc. vii. 29; 2 Pet. i. 19.

<sup>3</sup> Heb. vi. 19, 20; see p. 108.

<sup>4</sup> ‘And yet they are not three Eternals, nor three Incomprehensibles, three uncreated—three Gods, three Lords—three Fathers, three Sons, nor three Holy Ghosts . . .; but the whole three Persons are co-eternal together and co-equal.’ Athanasian Creed.

*continuity* of Divine Revelation, corresponding and perfectly adapted to the progress of our race, cannot fail to impress the observant mind with awe and reverence :

. . Unto all He daily doth display  
And show Himself in th' Image of His grace,  
As in a looking-glasse, through which He may  
Be seen of all His creatures vile and base,  
That are unable close to see His Face.  
His Glorious FACE ! which glistereth so bright  
That th' Angels' selves can not endure His sight.  
*Heavenlie Beautie.* Spenser.

## CHAPTER XII

## EVERLASTING SHRINES

LATE Assyrian records speak of Nipur with reverence as the *original* seat of worship; and it is of deepest moment to note how, all through the centuries of its history, the kings were most careful not to deviate in any way from the original PATTERN, but in all their buildings were mindful to chronicle that they had only enlarged, or *restored*, that which the ravages of Time, or War, had spoiled.

Sargon II. of Assyria (B.C. 722-706), for example, claims to have *restored* the ancient customs of Kharân, and written again its laws 'by the Will of Anû.'<sup>1</sup>

Nabonidus (c. 550 B.C.) tells how he *restored* the Temple of the Moon-god at Kharân, in which 'from time immemorial the mighty Lord has placed the Throne of the goodness of His heart.'

A limestone tablet (British Museum) records how Gudea *restored* the ancient Temple of Ningirsu-Ninib at Lagas (c. B.C. 3000).

Bur-Sin also describes himself as 'the powerful shepherd of Ur, the *Restorer* of the famous Oracle-tree of Eridu' (B.C. 2600).

'Zoroaster was not the author of the whole Avesta, whoever its author may have been; his materials had long been national property, while their roots reach back to the common ground from which both the Avesta and the Veda drew their life.'<sup>2</sup>

Bishop Ken (A.D. 1688) saw in Homer the half-conscious depository of the traditions of a primitive Revelation,

<sup>1</sup> Sayce, *Hib. Lect.* p. 163. Jastrow B. and A. p. 77.

<sup>2</sup> M. M. *Nat. Rel.* p. 556.

singing the old, yet ever new story of Creation and Redemption.<sup>1</sup>

The Chinese Kung-fu-tse, 'the Master,' announced (B.C. 550) that he was only 'a *transmitter* of the Ancient Wisdom,' *not* an originator. He was really the new Teacher of an old Religion.<sup>2</sup>

The Indian prince Siddârtha was a Protestant and reformer, not an agnostic or sceptic. It is more probable that he meant to shake off Brâhmanism and to restore the pure, original form of the Vedic religion as far as possible.<sup>3</sup> He delighted to represent himself as a mere *link* in a long chain of enlightened Teachers.

Surely these facts are most significant in the light of His words (Who is 'The Lord and The Teacher'): 'I came not to destroy but to FULFIL,' for, although He *cleansed* 'the Temple of God,'<sup>4</sup> He constantly taught therein, interpreting to the people its rites, and preaching the Gospel; whilst, after His Ascension, His disciples followed His example *until* (as foretold, Jer. xxvi. 18) barbarian hands destroyed it, A.D. 70, when the place of Worship was removed from Jerusalem to the higher spiritual plane.<sup>5</sup>

Whatever changes were wrought in religious doctrines, whatever fresh interpretations were given to the ancient legends, the old religion of the Ancestors was felt to be followed if the ancient sanctuaries were maintained. (*Cf.* Ezra iii. 11, 12.)

'Everlasting shrines' they are fitly designated, for the new one was built above the previous one's ruins, and so on through all the long ages, but ever following the PRIMITIVE PATTERN! And the Assyrian temples were simply copies of those in Babylonia (*cf.* Ezek. xliii. 10, 11, *Var.*)

It was a point of honour with the kings to exactly copy in their restorations the original designs of both Temple and ritual. The old foundation-stones and dedicatory in-

<sup>1</sup> Plumptre's *Life of Bishop Ken*.

<sup>2</sup> M. M. *Introd. Sc. Relig.* p. 79.

<sup>3</sup> W. C. Griffis, D.D.

<sup>4</sup> *Temple*, p. 222.

<sup>5</sup> Matt. v. 17; xxi. 12. Mark xi. 17. Luke ii. 49; xx. 1; xxiv. 53. John ii. 14-21; iv. 19-24; xiii. 13. Acts ii. 46; v. 20, 42. Read Epistle to the Hebrews.



scriptions by former builders were diligently sought for, preserved with scrupulous care, carefully anointed with oil and salt, censed with aromatic herbs and frankincense; sacrifices offered, and drink offerings outpoured in fresh Consecration to the Divine service.

Here is a typical description by Tiglath I. (B.C. 1100) :

In the Temple . . . I have deposited my monument and my cylinder *for days to come*. . . . The monumental stones of my forefathers I have anointed with oil ;<sup>1</sup> a victim I have sacrificed ; to their place I have restored them ;

and the king urges on his successors to do the same.

Again, Nabónidus, recording his restoration of Bît-Uri, says :

The Hand of the God Samas, my Lord, I took, and with rejoicings and festivities I caused Him to inhabit the Dwelling of His Heart's delight.<sup>2</sup>

Its old foundation-record I dug for and discovered.

The writing of the name of Nâram Sin, the son of Sargon, I saw and *altered not*, which had not been seen for 3,200 years ; with oil I anointed it ; offerings of lands I made ; with my own name-inscription I deposited it, and restored it to its place.<sup>3</sup>—B.C. 550.

The proudest title of emperors and mighty victors, like Lugal-zaggisi of Gishban,<sup>4</sup> Sargon of Agadé (who had 'neither equal nor rival'), Narâm-Sin, the conqueror of Sinai, Cyrus, &c.,<sup>5</sup> was that of 'Builder,' or 'Repairer of El-lil at Nipur,' or some other time-honoured sanctuary. Cf. Josiah, who gave orders to *repair* the breaches of the House' (2 Kings xxii. 3-5 ; Isaiah lviii. 12 ; John ii. 20), and Herod the Great, who was occupied for forty-six years in building the last Temple at Jerusalem.

So much was this the case that the copies of books taken from the ancient Temple-libraries in Babylonia by the scribes of Assyria were each one verified by the endorsement '*Like its old copy.*'

<sup>1</sup> Cf. Jacob pouring oil over the holy stone at Beth-el, where God talked with him ; and Moses anointing the Tabernacle and all its vessels. Gen. xxviii. 18 ; xxxi. 45 ; xxxv. 14. Ex. xl. 9-16. Num. vii. 1. Lev. viii. 10.

<sup>2</sup> 'Here will I dwell, for I have a delight therein.' Ps cxxxii. 14, P.B.V.

<sup>3</sup> *Light from the East*, p. 210.

<sup>4</sup> B.C. 4500, Hilprecht's date.

<sup>5</sup> B.C. 3800, 3750, 536.

The actual words of the primitive documents—the sacred texts and hymns of Sumér—and their correct pronunciation having come to be regarded as sacred and inspired, the original Sumerian became a religious language, like Latin and Sanskrit, and was carefully copied, its Semitic translation being given line for line above it.<sup>1</sup>

In many the scribes have carefully counted the lines and words; by similar means the Veda of the Bráhmans<sup>2</sup> and our own Hebrew Law were preserved, the Rabbis having even counted the letters.

In Israel the King himself on his accession copied the Law of God as a most sacred duty (Deut. xvii. 18–20).

And further, it was considered that copying the sacred texts brought down the Divine blessing and forgiveness in a very special manner both to the copyist and to him who presented a beautiful copy as a thank-offering to one of the great libraries at Ur, Erech, Kuta, Sippar or Nipur; *e.g.* on the Assyrian copy of the IVth Creation-tablet (the fight between Bîl and the Dragon, or the Conflict between Darkness and Light) it is written :

Copied for Abû, his Lord, by Nahad Nerodath, the son of the irrigator;<sup>3</sup> for the preservation of his life, and the life of his house, he wrote and placed it in Ê-Zida.

In all this we trace very markedly the Divine Hand conserving intact till this End of the Age the sacred memorials which, although written on soft clay by the scribe's stylus, after being exposed to the sun's fierce hardening rays, became proof against fire, water, and even the ravages of Time itself—*absolutely imperishable*, except when broken by man!

'The aim of the priests being to observe the right ceremonies, to pronounce the right words, in order to accomplish their aim, reacted on rulers and subjects, and led them to make the pleasure of the gods<sup>4</sup> their goal in life. With fear of the gods (upon which stress is always laid) there is associated an equally strong love of the divine powers.

<sup>1</sup> Sayce, *Hib. Lect.* pp. 18, 316, 341.

<sup>2</sup> M. M. *Nat. Rel.* p. 558.

<sup>3</sup> An irrigator was one of the poorest and lowest members of the community.

<sup>4</sup> The Elohim—in Hebrew, as Gen. i. 1.

Obedience to the gods is primarily inculcated as a means of securing their protection and blessing; but the fear of the gods is a cause of joy.<sup>1</sup>

‘Upon the right intonation of the sacred words’ in the Egyptian ritual likewise ‘everything depended. Every tone had its virtue; a false note, one discord between the successive gestures and the utterance of the sacramental words, any awkwardness, and the sacrifice was vain—the sacred words were always recited with the same rhythm.’<sup>2</sup>

In the Jewish ritual also stress is still laid upon the clear and deliberate pronunciation of each word in the prayers, especially on such as have a particularly sacred value, and ‘if either a priest or the High Priest officiated without wearing the full number of his vestments his service would be invalid.’<sup>3</sup>

In the Persian ‘Avesta,’ as in the Aryan ‘Veda,’ Prof. Max Müller says that ‘Asha’ may often be translated by Purity, and that it is most frequently used in reference to the proper performance of the sacrifice:—

Here the Asha consists in what is called good thoughts, good words, good deeds; ‘good’ meaning ceremonially good and correct, without a false pronunciation, without a mistake in the sacrifice.<sup>4</sup>

The story of the restoration of the Temple of Hathor, ‘the Lady of Annu,’ at Dendera, is full of interest, for it refers to a very early historical date<sup>5</sup>:—

That the design of this temple was of a very ancient date the records leave no manner of doubt; for while, as Professor Dümichen has observed, the religious ceremonies depicted on the walls belong to a very remote period the inscriptions recount how Thotmes III. (c. 1500 B.C.) gave command to rebuild the temple *according to the Ancient Design*, so that at that period the place was already reckoned as antique. Further, the same records tell us that the original building was erected by Pepi, a monarch of the VIth Dynasty, who reigned nineteen centuries before the time of Thotmes, and how even that was not the furthest point to which the history of the structure ascended. For the plan upon

<sup>1</sup> Jastrow, pp. 693, 694; also Sayce, *Hib. Lect.* pp. 316, 319.

<sup>2</sup> *Dawn*, p. 126. <sup>3</sup> *Temple*, pp. 97, 109, 308. <sup>4</sup> *Orig. Rel.* p. 257, M. M.

<sup>5</sup> ‘Hathor was a primeval goddess, the Bride of Ptah of Memphis; the builders of the first pyramids offered sacrifices to her’ (Ebers).

which Pepi religiously carried out the ancient design did not originate in his own mind, but was brought to light by him from a crypt, or secret chamber, being written 'in archaic characters,' says the record, by Khûfû himself, the astronomer-architect of the IVth Dynasty, and buried by him on the spot—800 years before the days of Pepi.<sup>1</sup>

Khûfû restored this ancient temple, B.C. 4200.<sup>2</sup>

A curious Arab tradition says that Adam begged of God that he might erect a temple like that he had seen in Eden, called Bêt-al-Mamur, or the Frequented House; whereupon God let down a representation of that House in curtains of light at Mekka. Its name is Kaâba, 'the House,' or Maqôm, the Place, or Mosque. Seth built a House after Adam's death in *the same form* of stones and clay, which, being destroyed by the Deluge, was rebuilt by Abraham in the same place, and *after the same model*, they being directed therein by revelation; and Abraham also purified its ritual.<sup>3</sup>

This ancient shrine was originally dedicated to El.

Far from deviating from established custom, the Babylonian kings strongly emphasised their desire to *restore* the temple according to its original character wherever any interruption (such as was common from the ravages of time, or political disturbances) had occurred.<sup>4</sup>

On the Sippara tablet (now in the British Museum; see p. 111) an exceedingly interesting inscription by King Nabubaliddin (c. B.C. 883-852) says that he carefully restored the image of Samas, enthroned in the Holy of Holies, *after an ancient model*, and his motive in mentioning this fact is that future builders may have no excuse for not being equally careful. 'We may, therefore,' adds Prof. Jastrow, 'take the illustration as a sample of the general character of the sacred chamber in the Babylonian and Assyrian temples.'<sup>5</sup>

<sup>1</sup> *Book of the Master*, pp. 64, 65.

<sup>2</sup> See *Dawn*, pp. 225, 364, 422, 428, note 4. Ebers describes this beautiful temple and its services as a specimen of all the rest. *Egypt*, vol. ii.

<sup>3</sup> Sale's *Korân*, pp. 2 note *h*, 93, 94; see p. 318.

<sup>4</sup> It is the rule for all Shinto temples to be rebuilt every twenty years, the exact duplicate, down to the minutest details, of the original temples of Isé and Izumo, so that they now look exactly as they did a thousand years ago.

<sup>5</sup> Jastrow, p. 629.

This passage throws such light upon the subject that we may be pardoned for quoting it in full:—

When Marduk, the mighty Lord, and the suzerain of the land, lifted me up, and called me by an exalted name, THAT I might keep up the cities and RENEW His temples—at that time Ê-Barra, the House of the Sun in Sippar, which had fallen into decay long before my time, was like unto a ruinous heap. Samas, the mighty Lord, to no former king had shown favour and bidden him to rebuild it . . . of the building up of that House my heart bethought itself. I waited for Samas; I lifted up my hands, I prayed to Samas; for the building up of that House Ê-Barra I besought Him; and Samas, the mighty Lord, accepted the lifting up of my hands, and hearkened unto my prayers. To build up that House, the shrine of Samas, Rimmon, and Marduk, I decreed. Samas, Rimmon, and Marduk for the building up of the House Ê-Barra implanted abiding grace in my mind.<sup>1</sup> (*Cf.* 2 Sam. vii. 4–13.)

Kharân's temple having been destroyed by the Scythian hordes, Nabonidus restored it fifty years later, and thus records the fact on a cylinder found at Sippar:

Against that city and House Sin's heart was angered, and He caused the (Mandas) to make a raid, and He destroyed that House and brought it to ruin. In my righteous reign—Bil, the great Lord, in love for my kingship unto that city and House graciously turned and took pity on it. In the beginning of my eternal kingship He caused me to see a vision. Marduk, the great Lord, and Sin, the Light of Heaven and earth, did stand on each side by me.<sup>2</sup> Marduk spoke with me, saying, 'Nabonidus, king of Babylon, with the horses of thy chariots carry bricks, rear up the walls of Ê-Khûl-khûl, and make Sin, the great Lord, to inhabit His own Dwelling-place within it.' Reverently I spoke to the Lord of the Gods, Marduk:

'That House of which Thou speakest I will build.'

It is a striking coincidence that Nabonidus, the last Babylonian king, restored both the great shrines of Sin at Kharân and Ur, c. B.C. 540.

Darius the king made a decree, and search was made in the House of the Books where the treasures were laid up . . . and there was found a roll, and therein was there written *for a record*—

'Thus saith Cyrus: "The Lord God of Heaven hath given me all the kingdoms of the earth, and He hath charged me to build Him an House at Jerusalem. And whosoever remaineth in any place where he sojourneth let the men of his place help him

<sup>1</sup> Inscript. of Nebuchadrezzar II., 605–552 B.C.

<sup>2</sup> *Cf.* Zech. i. 8.

with silver, and with gold, and with goods, and with beasts, besides the freewill offering for the House of God that is in Jerusalem." . . . Cyrus, the king, made a decree concerning the House of God at Jerusalem. "Let the House be builded, the Place where they offered sacrifices, and let the foundations therefore be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits, with three rows of great stones, and a row of new timber; and let the expenses be given out of the king's house: and also let the golden and silver vessels of the House of God, which Nebuchadnezzar took forth out of the Temple at Jerusalem and brought unto Babylon, be restored, and brought again unto the Temple at Jerusalem, every one to his place . . . in the House of God."<sup>1</sup>

Thus also Asurbanipal restored to Istar's temple at Erech spoils removed to Susa by the Elamites 1600 years before.

*David gave to Solomon* his son the PATTERN of the Porch and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the Place of the Mercy seat; and the PATTERN of all that he had by the Spirit, of the courts of the House of Jehovah, and of all the chambers<sup>2</sup> round about, of the treasuries of the House of God, and of the treasuries of the dedicated things; also for the courses of the priests and Levites and for all the work of the service of the House of JHVH, and for all the vessels of service in the House of JHVH: and for the altar of incense refined gold by weight; and gold for the Chariot of the cherubim (*mg.* strong Ones) that spread out their wings and covered the Ark of the Covenant of JHVH.

'All this,' said David, 'JHVH made me understand in writing by His hand upon me, even all the works of *this* PATTERN. . . .' Now these are the things wherein Solomon was *instructed* for the building of the House of God.<sup>3</sup>

The minuteness of the injunctions given in Exodus xxv. to follow the Divine PATTERN—in every detail of the construction and ritual of the Tabernacle—is very significant. The Pattern of the Dwelling, and the Pattern of all the furniture thereof, even the curtains, were to be 'ACCORDING to the work of the PATTERN-weaver or DESIGNER.'

Look that thou make them *after their* PATTERN which thou wast caused to see in the Mount. . . .

<sup>1</sup> Ezra i. 4; vi. 1-5, *mg.*; cf. Dan. i. 1, 2.

<sup>2</sup> In the great temple of Sippar there were no less than 300 chambers.

<sup>3</sup> 1 Chr. xxviii. 11-13, 18, 19; 2 Chr. iii. 1-3, &c.

Thou shalt rear up the Tabernacle ACCORDING to the Fashion thereof which was showed thee in the Mount.<sup>1</sup>

Again :

‘Our fathers had the Tabernacle of Witness in the wilderness, as God had appointed, who spake unto Moses that he should make it ACCORDING to the Figure that he had seen.’<sup>2</sup>

‘There are Priests who offer gifts according to the Law; who serve that which is a copy and Shadow of the heavenly Things, even as Moses is warned of God when he is about to complete the tabernacle; for, “See,” saith He, “that thou make all things ACCORDING to the Pattern that was showed to thee in the Mount.”’

‘The copies of the Things in the heavens . . . a Holy Place made with hands, like in pattern to the True.’<sup>3</sup>

‘O God of my fathers’ . . . prayed King Solomon, ‘Thou hast chosen me to be a king of Thy people, and a judge of Thy sons and daughters: Thou hast commanded me to build a temple upon Thy Holy Mount, and an altar in the city where Thou dwellest, a resemblance of Thy holy Tabernacle which Thou hast prepared from the beginning. And Wisdom was with Thee, which knoweth Thy works, and was present when Thou madest the world, and knew what was acceptable in Thy sight. . . . O send her out of Thy holy heavens and from the Throne of Thy Glory, and that being present she may labour with me, that I may know what is pleasing in Thy sight.’ Wisdom ix. 1-12.

Josephus mentions that Zerubbabel ‘placed the Altar in the place where it had formerly been built.’<sup>4</sup>

At the Purification of the Jewish temple (B.C. 164) Judas Maccabeus

‘chose blameless priests, such as had pleasure in the Law; and they cleansed the Holy Place . . . and pulled down the Altar of burnt-offerings which had been profaned . . . laid up the stones in the Mountain of the House in a convenient place, until there should come a prophet to give an answer concerning them. And they took whole stones, ACCORDING to the LAW, and built a new Altar after the FASHION of the former. . . . And they kept the Dedication of the Altar eight days, and offered burnt offerings with gladness and sacrificed a sacrifice of deliverance and praise,’ &c. . . .<sup>5</sup>

<sup>1</sup> Cf. Ex. xxiv. 10-12, 15, 16; xxv. 1-3, 8, 9, R.V. 40, mg. xxvi. 1 Var.-30; xxvii. 8.

<sup>2</sup> Acts vii. 44, R.V., also Josh. xxii. 26-28.

<sup>3</sup> Heb. viii. 5, R.V. mg. 9, 23, 24, R.V.

<sup>4</sup> *Antiquities*, vol. ii. 4, 1.

<sup>5</sup> 1 Macc. vii. 11-25. Read also 2 Macc. i. 19-22, 32-34; xi. 1-8, 18.

'Here then,' says Mr. Montefiore, 'we have described to us the foundation and first celebration of our festival of Chanukah, which is still observed and celebrated by all Jewish congregations at the present day after an interval of 2063 years.'<sup>1</sup>

Thus again, in the ideal Temple seen by Ezekiel 'in the Visions of God'—when he was 'set on a very high mountain in the Land of Israel'—he expressly says :

Behold, the Glory of the God of Israel came from the way of the East. The visions were *like* the Vision that I saw by the river Chebar ; and I fell upon my face. . . .

And then came the Divine message :

Son of man, *mark well*, and behold with thine eyes, and hear with thine ears, all that I say unto thee concerning all the ordinances of the House of JHVH, and all the laws thereof ; *mark well*. . . . Show the House to the house of Israel, that they may be ashamed of their iniquities ; and let them *measure* the PATTERN, and if they be ashamed of all that they have done, show them the Form of the House, and the *fashion* thereof . . . and all the forms thereof, and all the ordinances thereof, and all the laws thereof ; and write it in their sight, THAT they may keep the whole form thereof, and all the ordinances thereof, and do them.

THIS is the LAW of the House :

Upon the top of the Mountain the whole limit thereof round about shall be Most Holy. Behold, this is the LAW of the House ;<sup>2</sup>

or, as Dante correctly paraphrases the thought ('The *Ritual of the Mountain*'<sup>3</sup>),

Run to the Mountain to strip off the slough  
That lets not God be manifest to you.<sup>4</sup>

and as Bunyan's pilgrims, when astray in By-path Meadow, heard the Voice of One saying for their encouragement, 'Set thine heart *towards the Highway* ; turn again.'

Ezekiel's visioned Temple, it is of deep moment to remember, is the one which shall be built on Mount Zion in

<sup>1</sup> *Bible and Home Reading*, ii. 740.

<sup>2</sup> Ezek. xl. 2 ; xlv. 4, 5 ; xliii. 2, 3, 7, 10, 11, *Var.* 12 ; Chebar, a canal, near Nipur.

<sup>3</sup> *Purg.* xxi. 41, *religio* ; Longfellow's trans.

<sup>4</sup> *Purg.* ii. 122, 125.



the last days, to which 'Mountain of the Lord's House all nations shall flow, to be taught His ways.' Isaiah ii. 2, 3. Cf. the prophecies in Ezek. xxxvii. xl.-xlvii.; Zech. iii. 8; vi. 12, 13; viii. 19-23; xiv. 16-21, which apparently as we write are within measurable distance of fulfilment, for Western Asia is re-awakening; the 'Fig-tree is now become tender and putteth forth leaves,' the national spirit is reviving in Israel, Hebrew is again becoming a living tongue, the Way back to Palestine is being prepared, and when Israel is restored to the Holy Land, according to the Divine promises made to Abraham and his seed, their very first act will be to restore the sacrificial worship, and rebuild that Temple which shall be 'an House of Prayer for all nations—My Father's House.'<sup>1</sup>

<sup>1</sup> 2 Esdras xiii. 25, 32, 35, 51; Is. lvii. 13, 14; lxii. 10; Matt. xxiv. 32, 33, R.V.; Mark xi. 17; John ii. 16. *Temple*, pp. 121-3, 289.

## CHAPTER XIII

## THE EFFECT OF ESCHATOLOGY UPON EARLY RITUAL

Faith gives Substance to the Shadows.<sup>1</sup>

Now, as we have before suggested, the PIVOT upon which the whole cult hinged was the views entertained by the worshippers concerning the LIFE OF THE WORLD TO COME, and the service of the Mystic Temple in the Invisible world.

Consequently, to rightly apprehend its significance, we must bear in mind the examples of religious doctrine given in the preceding pages, whilst endeavouring to grasp the clue to the sacred Temple structure above ground, and the religious rites celebrated therein; for there was already a very highly developed ritual even at that early date—*full of symbolic meaning*—which, like the Egyptian Ritual, continually emphasised under varying forms the everlasting struggle between Light and Darkness, the unceasing conflict between Life and Death, and the final Triumph of Good over Ill, whence doubtless many so called ‘Nature-myths’ originated.

Thou must know this holy table-land  
In which thou art is full of every seed.

*Purg.* xxviii. 118, 119. (Lgf.)

A hymn ascribes the building of the Temple and city of Nipur to Marduk, the *later* Form of El-lil (for Marduk is first named only in the inscriptions of Khammurabi, c. 2200 B.C.,<sup>2</sup> when, as Bilu-rabû ‘the Great Lord,’ He gradually became identified with El-lil of Nipur),

‘Belus, elder name Divine,’ as Milton phrased it.

Marduk is usually represented with the Wings of the

<sup>1</sup> Heb. xi. 1, R.V. *mg.*

<sup>2</sup> Jastrow, pp. 116–120, 422, 439–450.

Presence ; His human Form replaces the solar orb with outstretched wings, which is constantly found on Assyrian monuments, as well as on the pylons of every temple in Egypt ; hence its name, 'the Land shadowing with Wings' (Is. xviii. 1).

It has been thought that the four 'Angels' wings' of what is called the 'minimum' corona visible in a solar eclipse probably suggested this symbol to the ancients, who so closely interwove the facts of astronomy and natural science with those of religion. These great silver-lined wings overlap each other at their base as do the petals of a Lily ; their narrow apices form rod-like rays extending very many millions of miles from the sun.

Stranger, whosoever thou art, and whatsoever be thy creed, when thou enterest this sanctuary remember that thou treadest upon the ground hallowed by the worship of ages.

This is the Temple of Amida and the Gate of the Eternal, and should therefore be entered with reverence.<sup>1</sup>

The vast antiquity of Nipur's great Temple may be calculated if we realise that it had to be cleared out terrace by terrace from the accumulated *débris* not of centuries, but of millenniums ; and that the American excavators dug for 35 ft. below the surface ere they touched the Platform composed of bricks stamped with the names of Sargon of Agadé and Narâm-Sin—whose dates we know from independent sources to be B.C. 3800–3750.

But, beneath Sargon's platform, no less than 32,000 cuneiform tablets were discovered, revealing a marvellous civilisation in that remote antiquity ; and down through the rubbish of older buildings the virgin soil was only reached (*on which was found an earthen Altar covered with a layer of ashes*) at a still deeper depth of thirty feet (*i.e.* 65 feet below the surface of the mound), leading the excavator to conclude that the buildings constructed thereupon could not date from a later period than 7000 to 6000 B.C. ; whilst the many sculptured stones from sovereigns of adjacent States *prior* to 4000 B.C., with inscriptions recording the victories of various kings and their votive offerings and the public buildings they erected—which have come down to

<sup>1</sup> See pp. 39, 81. Insc. at the temple of the Great Buddha, Kamakura, Japan (*Clear Round*, p. 113), see p. 60.

our day, afford conclusive evidence that the actual beginnings of Art and Civilisation in Babylon precede that date by many centuries—not to say by many millennia! <sup>1</sup>

‘We are,’ as Prof. Sayce aptly remarks,<sup>2</sup> just ‘*beginning to dig up the sources of Genesis*’; and may we not add (in the words of the great geologist Sir Wm. Dawson), ‘just beginning to realise that the fragments of Hebrew literature contained in the Old Testament are *the wrecks of a vast literature* which extended over the ancient Oriental world from a remote Past, and that we cannot understand them aright except in the light of the contemporaneous literature of which they formed a portion?’ <sup>3</sup> . . .

‘Coming from God,’ he continues, ‘and conscious of nothing but God’s truth, the Bible awaits the progress of knowledge with calm security. It watches the antiquary ransacking among classic ruins, and rejoices in every medal he discovers and every inscription he deciphers; for from that rusty coin or corroded marble it expects nothing but confirmation of its own veracity. In the unlocking of an Egyptian hieroglyphic or the unearthing of some implements it hails the resurrection of so many Witnesses.<sup>4</sup> . . . It is not Light, but darkness, which the Bible deprecates, and if men of piety were also men of science, and if men of science were to search the Scriptures, there would be more faith on the earth and also more philosophy.’

‘The Ladder of God.’ *Book of the Dead*.

In the Temple of Nipur,  
Thy city which Thou lovest,  
May Thy heart be at rest!  
Into the House of Prayer and Listening  
. . . . . in joy descend!

Compare with this Jehovah’s reply to a similar request:

I have heard thy prayer and thy supplication that thou hast made before Me: I have hallowed this House which thou hast built, to put My Name for ever; and Mine eyes and Mine heart shall be there perpetually.—1 Kings ix. 3; viii. 28, 29.

<sup>1</sup> *Ainslie’s Magazine*, 1900, p. 300. *Author. and Arch.* p. 33.

<sup>2</sup> *Rec. of the Past*, N.S., Preface; *Higher Criticism and Monuments*, p. 24.

<sup>3</sup> *Origin of the World*. ‘Of the literature of Greece and, immeasurably more so, of Egypt, this phrase is true.’ Cf. Renouf, *Hib. Lect.* pp. 25, 26. *M. M. Anthropol. Rel.* p. 314.

<sup>4</sup> Cf. *Rev.* xi. 8–12.

Another hymn describes Marduk as 'Lord of Hearing and Granting,' or 'the Lord of Response.'<sup>1</sup>

In a time of trouble, pestilence, and darkness a Sumerian hymn says :

'To the place of supplication of their God  
They hastened and raised high the voice,  
. . . A darkness came from the middle of the deep  
. . . they received His mighty aid, and like  
A garment it concealed them.'<sup>2</sup>

'It was cloud and darkness to them, but it gave light by night to these' . . . 'When they cried unto JHVH He put darkness between you and the Egyptians, and brought the sea upon them, and covered them.' . . . 'And JHVH appeared in the tabernacle in a Pillar of a cloud.'<sup>3</sup>

'THE STAIRCASE OF THE GREAT GOD.'

'He opened Great Gates on either side.' (*Egypt Pyramid Texts.*)

'And in the midst He made a Staircase.' (*Sumér. Vth Creation Tablet.*)

'The Way of the righteous is raised up as a causeway.'

'And I will make all My Mountains a Way, and My Highways shall be exalted.' (*Prov. xv. 19, mg.; Is. xlix. 11.*)

'The Stairway of the Eternal Palace.' (*Par. xxi. 8, 9, 64, 66, L.*)

'The Way to heaven is as a Ladder.' (*Pilgrim's Progress.*)

'Where Yâma reigns, where there is the Descent (or Shrine) of Heaven.' (*Rig Veda, ix. 113-117.*<sup>4</sup>)

Temples, 'high as mountains,' were 'raised high to heaven' by various kings, to imitate the everlasting snow peaks of Armenia whence the Semites came, whereon the Gods were thought to dwell.<sup>5</sup> That of Tamzi at Agade, prior

<sup>1</sup> Jastrow, p. 438.

<sup>2</sup> Sayce, *Hib. Lect.* p. 309.

<sup>3</sup> Deut. xxxi. 15; cf. Ps. xci. 1-4. Cf. Ex. xiv. 10, 19, 20. Josh. xxiv. 6, 7.

<sup>4</sup> M. M. *Theos. Rel.* pp. 140, 180.

<sup>5</sup> Ararat itself is a conical-peaked Twin-mountain of peculiar formation, singularly resembling two Pyramids rising sheer out of the plain and crowned with snow; see Illus. Kinn's *Graven on the Rock*, p. 112; *Light*, p. 220; also pp. 25, 125, 199. *Ainslie's Magazine*, 1900, p. 297.

to B.C. 3800, was known as 'the Tower of mighty bulk,' the Shrine of Observation.<sup>1</sup>

Nebuchadrezzar II. says :

'The foundation of it in the bosom of broad Earth I firmly laid. Its top I reared high as the wooded hills.'

'Making stout the pillars on the nethermost rock-bottom, and making high the cross-beams to the Plain of High Heaven,'

is said of the construction of the most ancient shrine in Japan, that of Ōkuni-nushi, the Master of the Great Land ; and a proverb says :

' You can ascend even to the divine Storehouse of Heaven <sup>2</sup>  
If only you plant a Ladder.'

El-lil was 'Lord of the Mountain of the world' ; nay, more, He was Himself 'The Great Mountain,' the ROCK OF AGES. Cf. Is. xxvi. 3, *mg.*

The Deluge-tablet is very remarkable :—

When the time came for the Lord of the whirlwind  
To rain down destruction  
I gazed at the earth ; I was terrified at the sight.  
I entered the Ship and closed the door.  
To the Captain of the Ship, to Puzur-Sadû-rabû, the sailor,  
I entrusted the structure with all its contents.

Now Puzur means 'hidden, protected' ; and Sadû-rabû, 'the Great Mountain,' is a title shared by El-lil and Sin :—

Rock of Ages, cleft for me,  
Let me hide myself in Thee !

Sargon II. explained that 'the Mountain of the world is the Mountain of Arálu,' or Hades. This gathering-place of the dead was also, most significantly, 'the BIRTHPLACE of the gods.' (Cf. 'This day have I begotten thee,' Ps. ii. 6 ; John x. 34, 35 ; Acts xiii. 33, 34.)

The Greek dramatist Euripides (*d.* B.C. 406) calls the graves 'the sacred temples of the dead,' whilst in China 'the room of the ancestors became really a temple.'<sup>3</sup> If the

<sup>1</sup> Sayce, *Hib. Lect.* p. 237, note 3. Moslem tradition says that Nimrod built the Tower of Babel in order that he might climb up to heaven and see Abram's God. Sale's *Koran*, pp. 95, 96, 245, 246.

<sup>2</sup> See p. 54, note 5.

<sup>3</sup> M. M. *Anthrop. Rel.* pp. 237, 239, 264, 275.

tombs were indeed the first temples, then possibly 'the Holy Mounds,'<sup>1</sup> or *tumuli*, were the originals of the zikkurâti.<sup>2</sup> (Cf. Is. liii. 9. Var. 'tombs, *lit.* mounds.') The Greeks called Êsagila 'the tomb of Belos.'<sup>3</sup>

The temples were miniature productions of the arrangement of the universe; the zikkurat represented in its form the Mountain of Earth; the halls ranged at its feet resembling the accessory parts of the world, 'the Great House,' *i.e.* 'Temple of Arâlu,' being a Cave beneath the earth.<sup>4</sup>

In the Deluge-tablet the mountain peak on which the Ark rested after the Flood, and where the rescued hero Adrakhasis built his Altar, poured out libations, and offered incense, is called a zikkurat, or step-temple.<sup>5</sup> Its name 'Nizir,' according to the Assyrian interpretation, *sig.* Protection, or Salvation.

The Temple Hill at Nipur was literally an artificial Mountain, embracing within its inner walls at least eight acres arranged in terraces, the FOUNDATION being specially broad, and each succeeding terrace narrower until the apex was reached.

The vast bulk and massive grandeur of its mountainous appearance may be judged from the fact that the zikkurat measured 264 ft. by 185 ft., the actual 'House' on the top being 175 ft. by 100 ft. The huge retaining wall of its great Terrace (50 ft. thick at the base and 30 ft. thick at top) towered 43 ft. above the flat level plain, from whence a steep CAUSEWAY led abruptly to the entrance of the Temple-plateau, coming out between two guardian columns into a vast open Court at the foot of the Tower whose summit, 'the Mountain-sky,' was crowned by a small brick Pavilion, the mysterious dwelling of the Invisible God, emblematic of His tabernacle above the clouds<sup>6</sup> :—

<sup>1</sup> *Bible Dict.*, art. 'Babylonia'; King Gudea's tomb-temple at Lagas.

<sup>2</sup> 'Mound is the heraldic term for the ball, or globe, the sign of sovereign authority and majesty, and forms part of the regalia of an emperor or king.'

<sup>3</sup> Sayce, *Hib. Lect.* p. 92. *Nihongi*, vol. i. pp. 81 n. 9, 82 n. 1.

<sup>4</sup> *Dawn*, p. 674, note 5; Jastrow, pp. 489 note 1, 557 note 3. The Jewish Sheôl seems originally to have meant no more than grave or cave. *M. M. Anthropol. Rel.* p. 370; see pp. 25 note 4, 137, 170.

<sup>5</sup> Sayce, *Hib. Lect.* p. 405; *Dawn*, p. 570 note 1.      <sup>6</sup> *Nipur*, vol. ii. ch. v.

'In them hath He set a tabernacle for the Sun.'—Ps xix. 4, 5.

'Come up in the morning unto Mount Sinai, and present thyself there to Me in the top of the Mount.' And JHVH descended in the Cloud, and stood with him there, and proclaimed the Name of the Lord.<sup>1</sup>

On the Top of the Mountain shall be Most Holy.<sup>2</sup>

To reach this Holiest Place involved a long, toilsome journey, ascending from terrace to terrace by means of *winding Stairs* :—

'In the midst of this precinct is built a solid tower . . . and on this tower rose another, and another upon that to the number of eight,' says Herodotus. 'The Ascent to the top is by an outside Path running *spirally* round all the towers; about the middle of the Staircase one finds a Resting-place and seats where those who mount may sit and rest themselves; and in the uppermost tower stands a spacious Temple.'

Mark well the Towers thereof.—Ps. xlviii. 12, 13.

In My Father's House are many Resting-places or stations.—John x. 16; xiv. 2, Var. 'Folds'; St. Clement of Alexandria.

There were several 'pleasant, much refreshing' Resting-places in *Pilgrim's Progress*; one, midway to the top of the Hill, was

finely wrought above-head, beautiful with greens, and furnished with benches and settles, also a soft couch whereon the weary might lean . . . 'how good is the Prince of pilgrims to provide such resting-places for them!' . . . 'Thy travel here has been with difficulty, but that will make thy rest the sweeter.'

And, as each fresh Terrace was mastered, Dante teaches us that a fresh Benediction awaited the climber<sup>3</sup> (p. 302).

The joy of life in steepness overcome  
And Victories of Ascent.—Tennyson.

At last the Mountain-peak was gained, with its beautiful hanging gardens, watered by artificial streams, all arranged to carry out the ideal of the *Paradise of God* as conceived by the simple-hearted people of that dim and distant age.

<sup>1</sup> Ex. xxxiv. 25; xxiv. 12; xix. 20.

<sup>2</sup> Ezek. xlii. 12.

<sup>3</sup> *Purg.* xii. 10; xv. 37; xvii. 67; xix. 49; xxii. 1; xxiv. 151; xxvii. 7.



'The garden of the Eternal Gardener.'  
 ' . . . God in this Garden set my feet  
 Where now this dame by long climb leadeth thee.'<sup>1</sup>

Supposing Him to be the Gardener.—John xx. 15.

Behold, the Gardener stood in the Way, to whom the pilgrims said, 'Whose goodly vineyards and gardens are these?' He answered, 'They are the King's, and are planted here for His own delight, and also for the solace of pilgrims!'<sup>2</sup>

Ê-sagila was 'the House of the temple of the RESTING-PLACE of the world.'

It was God's Resting-place as well as man's (*cf.* 2 Chr. vi. 41).

Before a richly embroidered curtain stood a golden Table of Shewbread—THE FOOD OF IMMORTALITY—and a couch, on which the pilgrim slept in order to receive the Oracle, or Vision. And just a step further, on the Heaven-side of this Veil (which Josephus says 'symbolised the heavens,' *cf.* Heb. iv. 14, R.V., p. 98), was 'the thick darkness' of the Holiest Place wherein was enthroned the Divine Image—

Glorious Image of Life,  
 El-lil Supreme.<sup>3</sup>

In the shrine at Êsagila 'Marduk inhabits the Image,' which Herodotus says was of gold, and forty feet high; and must have been a very impressive, awe-inspiring vision amid the silence and darkness of that mysterious solitary shrine, probably resembling that of Pallas Athene in ivory and gold at Athens, or the Daibutsu at Kamakura, Japan,<sup>4</sup> the wondrous Calm divine depicted on whose features suggests alike the Peace of Nirvâna, the old Egyptian Peace of Amenti, and 'the Peace of God which passeth all understanding' of both Old and New Testament Scriptures.

A cuneiform tablet, discovered by Mr. Pinches, describes

<sup>1</sup> *Par.* xxvi. 65, Lg.; *ibid.* 110, 111, Plp.

<sup>2</sup> *Pilgrim's Progress.*

<sup>3</sup> Sayce, *Hib. Lect.* pp. 64, 65, 237 n. 3, 355 n. 3, 484, 519.

<sup>4</sup> Which is 49 ft. 7 in. high. The shrine of a tower found at Ctesiphon was 60 ft. high, and would well admit such an image. In Egypt the Great Pyramid concealed a black and white image seated on a throne and invested with the royal sceptre. He who looked upon it heard a terrible noise which struck terror into his heart and caused his death. *Dawn*, pp. 386, 387.

a remarkable deliverance experienced by Khammurabi (Amraphel?), who took refuge in this very Holy of Holies when Kudar-lagmal (Chedorlaomer?), the Elamite devastator of Babylonia,

tore the doors of the Sanctuary from their hinges [and] pressed against the king with evil intent to snatch his crown. Before him was the God clothed in Light; like a thunderbolt flashed He . . . and the enemy became afraid . . . but the King 'was not afraid.'<sup>1</sup>

A litany to the Sun-god says :

Terrify their heart and they are filled with dejection.<sup>2</sup>

Krishna in the *Gîtâ* says :

'They who take refuge with Me, these tread the highest Path.' (Cf. Ps. xci. 1-10; Acts ix. 3, 4.)

'Thou shalt hide them privily by *Thine own Presence* . . . (or 'in the covert of Thy Presence') 'from the plottings of man' (Ps. xxxi. 20, R.V. and P.B.) 'In the day of trouble He shall keep me secretly in His Pavilion, yea, in the Secret Place of His Tent shall He hide me.' 'The Lord will be an High Tower for the oppressed.' 'Hide me with Thee!'—Ps. xxvii. 5, R.V. *mg.*; ix. 9, R.V.; cxliii. 9, *mg.*; iv. 6, 7, *mg.*

'It was a cloud and darkness to them, but It gave light by night to these.'—Ex. xiv. 20, 24, 25; Pss. lxxvii. 16, cxxxix. 11.

The name of the Pavilion at Babylon was Ê-Kua, 'the House of Oracle, or *Listening*.'

Once a year the God descended, at the great New Year festival of national Reconciliation, to give the Divine Oracles to the priests, and then the Holiest of all became illuminated by the brilliance of His Glory! (cf. Heb. i. 3, 'the *shining forth*, or *radiance* of His Glory' [A.V. *brightness*], with 2 Cor. iv. 6), *i.e.* the Shekinah-Presence, which, according to the Rabbis, withdrew to the Mount of Olives, and there dwelt for three years, calling upon men with mournful Voice to repent.

<sup>1</sup> And JHVH said unto Moses, "Speak unto Aaron thy brother, that he come not at all times into the Holy Place within the Veil before the Mercy-seat, which is upon the Ark, that he die not; for I will appear in The Cloud upon the Mercy-seat." . . . 'Into

<sup>1</sup> Hommel, *Anc. Heb. Tradition*, p. 180.

<sup>2</sup> Sayce, *Hib. Lect.* pp. 262, 173.

<sup>3</sup> See pp. 225, 235.

the second Tent went the High Priest alone once every year, not without Blood which he offered for himself and for the errors of the people.—Lev. xvi. 1; Heb. ix. 7. See pp. 249, 356.

‘The priests could not stand to minister by reason of the Cloud; for the Glory of JHVH had filled the House of God.’—2 Chr. v. 14.

The oldest remains of a zikkurat yet found at Nipur is that built by Ur-gur, c. 3000 B.C. It consists of three Terraces; beneath it are the remains of an earlier building; on its summit are traces of a Shrine.

It was called *Imgarsag*, ‘the Mountain of Heaven,’ or ‘*Mountain of AWE*’<sup>1</sup> (cf. carefully Ex. xix. 16–18; xx. 18–20; Heb. xii. 21: ‘So terrible was the sight that Moses said, “I exceedingly fear and quake”’); but at Babil it was named *Ê-temen-an-ki*, ‘the House of the FOUNDATION STONE of Heaven and Earth.’<sup>2</sup> That at Lagas, dedicated to *El-lil*, was *Ê-adda*, ‘the House of the Father’ (cf. ‘My Father’s House,’ John xiv. 2; ii. 16; Luke ii. 46, 49); and another was named ‘the House of HEARKENING TO PRAYERS.’ Each zikkurat, having its own special name, thus emphasised some important aspect of Divine truth.

In 2 Chr. ix. 4, 11 we read of ‘the Ascent by which Solomon went up into the House of JHVH’—so marvellous that when Sheba’s queen beheld it ‘there was no spirit left in her!’—and of ‘the Terraces (*mg.* Highways) to the House of the Lord; . . . there were none such seen before in the land of Judah.’ They were designed by Phœnician builders brought from Tyre.<sup>3</sup> Cf. 1 Sam. v. 12, R.V. *mg.*

An Highway shall be there and a Way—it shall be called the Way of Holiness.—Is. xxxv. 8, Pure gold.—Rev. xxi. 21.

The uninitiated might only prostrate themselves on this ‘Rising Way’ before the great Mystery-procession when the Ark of God was carried abroad, and on certain festivals, after

<sup>1</sup> See pp. 63, 121, 126, 134, 193 note 4, 218, 236, 325; *Nipur*, ii. 122.

<sup>2</sup> Cf. 1 Pet. ii. 6; Is. xxviii. 16; *Jastrow*, pp. 638, 639.

<sup>3</sup> When excavating the temple of Jerusalem Sir C. Warren found the special marks of the Phœnician masons in red paint on one of the foundation stones. *Recent Arch. and Bible*, p. 219; 1 Kings vi. 8.

endless purifications, they were admitted to the forecourt of the Sanctuary, there to offer up gifts and prayers.<sup>1</sup>

'The Religion of the Mountain,' as Dante, with profound insight, calls it, or<sup>2</sup> 'the Law of the House,' as it was designated by the Hebrew captive-priest Ezekiel, has had a wonderful influence upon religious Thought all down the stream of Time.

In the midst of the city of Borsippa rose Ê-zida, the Eternal House, with its Holy of Holies, 'the Supreme House of Life.' Its lofty tower is thus described by Nebuchadnezzar on the clay cylinder found deposited in a corner of the zikkurat at Birs Nimrod :

The Temple of the Seven Spheres, the Tower of Borsip, which a former king had built . . . but had not finished its upper part, from remote days had fallen into decay. The channel for drawing off the water had not been properly provided; rain and tempest had washed away its bricks; the bricks of the roof were cracked; the bricks of the building were washed away into heaps of rubbish. The PYRAMID is the Temple of the Heaven and Earth, the seat of Marduk, the chief of the Gods. The place of the Oracle, the spot of His rest, I have ordained in the form of a cupola with shining gold.<sup>3</sup>

This zikkurat, or Pyramid, was known as Ê-tul-ellu, 'the pure or Holy Mound,' and Nabû, to whom it was dedicated, was 'God of the Holy Mound.'<sup>4</sup> It was also named Ê-ur-imin-anki, 'the House of the Seven Climates, or atmospheres, of Heaven and Earth;' its seven terraces 'in going from the bottom to the top, represented the seven Lights of Earth' (*i.e.* Sun, Moon, and five Planets and their orbits), and were tiled in corresponding typical colours—white, black, purple, blue, vermilion, silver and gold.<sup>5</sup>

According to Rawlinson,<sup>6</sup> the basement was black, and dedicated to Ninib-Adar (Saturn); the second stage blood-

<sup>1</sup> Ebers, *Egypt*, vol. ii. p. 228.

<sup>2</sup> *Purg.* xxi. 41. Dean Plumptre translates 'use' from the *religio . . . dira loci* of *Æneid*, viii. 349 (the Roman Bible), with which he connects this 'echo of Dante's.' Cf. 'habit or Custom.'

<sup>3</sup> Oppert's trans.

<sup>4</sup> Sayce, *Hib. Lect.* pp. 112, 113 note 1.

<sup>5</sup> Vigouroux, following Lenormant and Victor Place, *La Bible et Découvertes Modernes*, vol. i. p. 393.

<sup>6</sup> *Five Monarchies*, vol. iii. pp. 380-387.

red, to Nergal (Mars); the third covered with gold plates, dedicated to Samas (the Sun); fourth pale yellow, Istar (Venus); then deep azure-blue, Nabû (Mercury); orange, Marduk (Jupiter); the *top*, silver-plated, was sacred to the Moon. (Some place the Earth, coloured brown, in the centre.)

Dante reverses this order. With him the first or lowest heaven is that of the Moon, the seventh belongs to Saturn, the eighth is that of the Fixed Stars, the ninth the Central Sun, and the tenth is the Empyrean. Dante ascribes the seven colours of the Sun's bow to the seven bright Spirits of God, who tinted the air as they passed. In China the planets are called the Five Emperors, and their colours are green, red, white, black, and yellow;<sup>1</sup> but the Sun, Moon, and Seven Stars of Ti-cheh, the 'Chariot of the Supreme' (*i.e.* the Great Bear), are the Kin-yao, or Nine Lights of Heaven.

(Bifröst, the Rainbow-bridge from earth to heaven of the Norse 'Edda,' was *tri*-coloured. Cf. also Aristotle.<sup>2</sup>)

The heavens declare the Glory of God, and the firmament showeth His handiwork.—Ps. xix. 1; Rom. i. 19-21.

The 'Book of the Secrets of Enoch' mentions seven heavens increasing in glory, an eighth and yet a ninth, and above all a tenth, where is the Seat of God's Glory.<sup>3</sup>

This idea of the Soul's Progression through the starry spheres from galaxy to galaxy, from universe to universe, from Darkness into Light, from Grace to Grace, from Strength to Strength, from Glory unto Glory, is a familiar one in the Indian Texts;<sup>4</sup> and it is specially noteworthy that the most spiritual and intellectual of the early Church-fathers (Origen of Alexandria, whose life was 'a perpetual prayer') also taught of an 'infinite Stairway of worlds, on which souls descend and ascend until they reach their final union with God.'

Dante also says that he was *up*-lifted—

<sup>1</sup> Edkins, pp. 76, 87 note, 95; *Par.* xxix. 73-77.

<sup>2</sup> *M. M. Orig. Rel.* p. 41.

<sup>3</sup> *Jewish Encyclopedia*, vol. i. p. 677.

<sup>4</sup> *M. M. Theos. Rel.* pp. 118, 120-123, 125, 127, 147, 149, 151, 175, 176

Through hell's unrest . . . the world of endless misery,  
And o'er the Mountain with its summit bright  
Up the Holy Stairway's steps,

through the seven circles of Purgatory, and through the Seven-sphered ether, and

'afterwards through Heaven from Light to Light,' to the very Throne of God.<sup>1</sup>

From stage to stage we upward mount.—*Par.* iii. 83, Pl.

The upper line of plates xi. and xii. Ani-Papyrus shows these Seven *arits*, Halls or Mansions, each guarded by three gods, one of whom is named 'Discerner of hearts, Searcher of the reins.' (*Cf.* Rev. ii. 23.) On the lower line are Ten *sebkets*, or pylon-shaped Gateways, through which the soul must pass to attain the Vision of God.

These remarkable words greet him at the first *arit* :—

*Rise and conquer,*<sup>2</sup> O Osiris in Abydos! . . . I have opened the Way in Restau, I have eased the pain of Osiris. I have embraced that which the Balance has weighed; I have made a Path for him in the Great Valley; shineth Osiris! . . .

And again at the Seventh *arit* the pilgrim exclaims :

I have come unto Thee, O Osiris . . . prosper Thou for me all the ways that lead to Thee!<sup>3</sup>

In India there are Nine Steps to the Ladder of Existences.<sup>4</sup>

The zikkurat was a quadrangular PYRAMID. . . .

Mr. George Smith discovered a cuneiform text giving a minute account of Bil-Marduk's temple Êsagila. He says :

The whole height of this Tower above its foundation was 300 feet, *exactly equal* to the breadth of the base; and, as the foundation was most probably raised above the level of the ground (as was certainly the case at Ur and Nipur and Jerusalem<sup>5</sup>), it would give a height of over 300 feet above the plain for this grandest of Babylonian temples.

<sup>1</sup> *Par.* xvii. 112-115; xxii. 132, 134; xxi. 65.

<sup>2</sup> See pp. 323, 328.

<sup>3</sup> *Bk. of Dead*, ch. cxlvii. 'Restau is the name given to the passages in the tomb which led from this to the other world; and the first chapter speaks of "the unbolting of the door of Concealed Things in Restau."' Budge. The seventh *arit* is guarded by a Hare (Unnefer, see p. 29), a Man, and a Lion; Query the 'Lion of Judah'?

<sup>4</sup> M. M. *Theos. Rel.* p. 165.

<sup>5</sup> *Edinburgh Review*, p. 18, January 1873. From the bed of the Kedron to

*Cf.* Rev. xxi. 10-16. 'He carried me away in the spirit to a great and high Mountain, and showed me that great city, the Holy Jerusalem, descending out of heaven from God, having the Glory of God. . . . And the city lieth *four-square*, and the length is as large as the breadth . . . the length and the breadth and the height of it are equal.'

In the Creation-epic Heaven is called 'The Place'; and in Rabbinic usage this is also the name of God—'Māqôm,' the PLACE.<sup>1</sup> (*Cf.* Rev. xxi. 22.)

Thou art a Place to hide me in.—Ps. xxxii. 8, P.B.V.

The word *zikkurat* means simply 'a Mountain peak,' and answers to the 'High Place' of the Canaanite hill-country (the tribal local sanctuary prior to the building of the Jewish Temple), from whence always such marvellous and extensive views could be obtained.

*Cf.* Is. xxxiii. 16-17: The Land of wide Horizons!

The Ascent that was cast up to be a prospect for pilgrims.—*Pilgrim's Progress*.

These terraced pyramids were very lofty, those at Nipur and Ur being about 90 feet, and Êsagila over 300 feet high; one at Ctesiphon, 60 miles N.E. of Babylon, reached the enormous height of 700 feet above the plain level. In the distance they, like the Egyptian pyramids, resembled lofty peaks breaking the monotony of the horizon.

An Italian tradition says that the Tower of Babel was so high that from its top one might hear the angels singing.<sup>2</sup>

The *zikkurat* at Larsa bore the appropriate name of Ê-dur-an-ki, 'the LINK between Heaven and earth.' (*Cf.* Gen. xxviii. 12, 'a LADDER set up on the earth, and the top of it reached to Heaven.')

This idea arose from man's intense desire to obtain a closer access to God, and is touchingly illustrated throughout history, and in modern days alike in Catholic hill-shrines and Oriental pilgrimage Mountain-ascents.<sup>3</sup>

the pinnacle of Herod's Temple at Jerusalem was 426 ft., and 59 ft. lower than the Great Pyramid.' *Cf.* pp. 119, 215, 234.

<sup>1</sup> *Light*, p. 17, note 2. Sayce, *Hib. Lect.* p. 96.

<sup>2</sup> *Cf.* Santa Scala at Rome, up whose stairs the monk Luther was climbing when he heard a Voice from heaven say, 'The just shall live by Faith!' See pp. 154, 190, 224.

<sup>3</sup> 'It is the custom in most Japanese temples to preach a sermon once a

(Cf. Matt. xiv. 23; Mark vi. 46; Luke vi. 12.)

The mighty pyramids of stone,  
That wedge-like cleave the desert airs,  
When nearer seen, and better known,  
Are but gigantic Flights of Stairs.

*Ladder of St. Augustine.*

*This House which is High.*—2 Chr. vii. 21.

The Lord of Hosts is He . . . that buildeth His stories [*mg.* ascensions, spheres] in the heaven.—Amos ix. 5, 6.

The Temple of the god Ningirsu he has erected. . . . His Tower in stages he has erected.<sup>1</sup>

The ancient Step-temples rose in tiers of three, five, or seven stages; a stairway led from one story to another, and, in later ages, a *winding* Ascent leading round the towers was evidently arranged with an allegorical intention. The stages always corresponded to one of the three mystic numbers: THREE, the Divine Triad, *e.g.* at Ur and Nipur; FIVE, the Planets; SEVEN, the Pleiades, or the Seven Stars of the Great Bear, as at Erech and Borsippa, each of which was presided over by a great Star-angel (*cf.* Gen. i. 16–18), comparable to the seven Lamps and ‘Seven Spirits of God before the Throne’—the Seven Khus of Egypt, and the Seven Rishis of India: or again to the seven Stars which the Lord holds in His right hand:

The seven Angels are the seven stars.—*Cf.* Amos v. 8; Rev. i. 4, 13, 16, ii. 17, iv. 5, v. 6; Ex. xxv. 37, R.V.

Through the above tablet Mr. Smith found that the third stage at Ésagila differed widely from the lower ones (which were respectively 110 feet and 60 feet high); it commenced a *regular progressive series* of stages, all of equal height (20 feet). On the seventh terrace was the Upper temple, the shrine of Bil, 50 feet high.<sup>2</sup>

month. A notice is posted up that “in this Mountain so and so will preach”; even in the midst of a city it appears thus, for *all temples* were on mountains in old days.’ *Half-Hours in Japan*, p. 211, Rev. H. Moore.

<sup>1</sup> Ur-Nina’s inscrip. at Lagas, B.C. 2600. Noah’s Ark, according to the Deluge-tablet, was built in six stories or decks, with seven compartments. Jastrow, p. 499, note 2.

<sup>2</sup> *La Bible*. Vig. vol. i. p. 393.

<sup>2</sup> *Athenæum*, February 12, 1876, quoted Sayce, *Hib. Lect.* pp. 437–440. *Ill. Lt. from East*, p. 220.



In the Variorum Bible we note a helpful reading by Ewald concerning this subject:—

The front of the Sanctuary had an appearance *such as is well known*. . . . They were in three stories, but had not pillars, as the pillars of the courts; therefore the uppermost (R.V.) building was straitened more than the lowest and the middlemost from the ground' (Ezek. xli. 21, xlii. 6).

*Cf.* also the Twelve 'foundations,' terraces, or stories, of New Jerusalem, each being of a differently coloured jewel, and its trench 'filled with all manner of precious stones'; whilst its Plateia, *i.e.* Pavement, was 'pure gold,'<sup>1</sup> and recall our key-phrase—

'THE COPY OF THE THINGS IN THE HEAVENS!'

He looked for the City which hath the foundations, whose Architect is God.—Heb. ix. 23; xi. 19, R.V. *mg.*; Rev. xxi. 19, *Var.*

In Vision Dante beheld

The first Short Staircase of Three Steps.—*Purg.* xxi. 48, P.;

'Threë Stairs diverse in colours' (symbolic of Confession, Contrition, and Penance), as well as seven Terraces on the Mountain crowned by the Earthly Paradise. Beyond this summit rise the Ten heavenly Spheres of Paradise through which the purified soul ascends until it reaches that 'Divinest Heaven of Rest'—the Dwelling-place of the King—

IMMORTAL, INVISIBLE

A Gate I saw; and three steps upward make  
An access to it, each of diverse hue,  
And there a Warder sat who never spake;  
In His right hand a naked sword He bare,  
Which upon us its Rays reflected still

That first stair

Was of white marble, polished so and clean,  
It *mirrored* all my features as they were;<sup>2</sup>  
The second darker than dusk perse was seen,  
Of stone all rugged, rough and coarse in grain,  
With many a crack its length and breadth between.

<sup>1</sup> Rev. xxi. 19-21. The Egyptian ritual enjoined that the king should sprinkle precious jewels on the sand when founding a new temple. *Dawn*, p. 118, note 3; Heb. ix. 23.

<sup>2</sup> See p. 108.

The third, which o'er the others towers amain,  
 Appeared as if of fiery porphyry.  
 Like blood that gushes crimson from the vein.  
 On this, His two feet firmly fixed, saw I  
 God's Angel, seated on the Threshold-stone.<sup>1</sup>

And this Threshold-Angel (clothed in khaki, the colour of ashes, in token of His sympathetic office as CONFESSOR of penitent souls within the Veil),<sup>2</sup> held a gold and silver Key (Rev. i. 18), and a flashing Sword with which He delineated upon Dante's forehead 'seven P's,' emblematic of the 'peccata' (or seven deadly sins—pride, envy, anger, sloth, avarice or prodigality, gluttony, lust), from which the pilgrim must not only be cleansed by discipline on each several circle of the Mount of Penitence, but also, as each wound was healed, himself become a *Chrestos*,<sup>2</sup> anointed to dispense that healing benediction which he had there received, *i.e.* the virtue exactly opposed to the defiling vice.

And said my Teacher: 'If thou note the marks  
 Which this one bears, and which the Angel traces,  
 Well shalt thou see he with the good *must* reign.'<sup>3</sup>

These marks of suffering are what Rutherford so aptly designates

All the infallible proofs of one of the elect of God.

And when the pilgrim received the seventh wound the beautiful Gates of Righteousness swung back, and as he entered a *Te Deum* of Victory burst forth from his comrades in pain. Thus also Bunyan says—

'I have a mark in my forehead, fixed there in the day that my burden fell off my shoulders' . . . 'He set His mark upon them, that they might be known in the places whither they were yet to go. . . . She read with comfort the mark that was set on their foreheads . . . and was glad to see that they had kept their garments so white.' . . . 'My marks and scars I carry with me, to be a witness for me that I have fought His battles, who will now

<sup>1</sup> *Purg.* ix. 76-140; see Dean Plumptre's suggestive notes, xii. 115-135.

<sup>2</sup> See pp. 29, 75, 98 n. 7.

<sup>3</sup> *Purg.* ix. 133-141; xxi. 22-24, Lgf. The same idea is expressed in the *Korân*, ch. vii. 'In passing over the Kinvad Bridge the good are known by certain marks.' *M. M. Theosoph. Rel.* p. 173. Cf. Galatians v. 17, R.V.

be my Rewarder.' . . . All the bells in the City did ring for joy at his reception, and he was clothed with *golden garments*.<sup>1</sup>

An inscription of Gudea (Pontiff of Lagas *c.* 3000 B.C.) shows that the zikkurat was already considered symbolic, and that it was a virtuous deed to make the ascent of one of these 'Mountain-peaks.' Down to the last days of Assyrian history such a pilgrimage was thought to be a sacred duty, well-pleasing unto God<sup>2</sup> :—

In the Shrine of Ia thou dost not stand,  
Thou dost not make the pilgrimage;  
On the Ascent of the temple thou dost not stand,  
Thou dost not make the pilgrimage.

*W.A.I.* iv. 30, No. 3.

*Cf.* Hab. ii. 1: 'I will set me upon the Tower (*mg.*, fenced Place), and will watch to see what He will say unto me,' &c.

A penitential psalm declares that

The House of the Ark of Ia is a Mountain, or Ascent, that gives rest to the heart.<sup>3</sup>

He clothes Moreh with blessings.  
At every step their strength increases.

Ps. lxxxiv. 6, 7. Wellh.

Thus Dante, with his fine perception of spiritual truths, speaks of

'These Stairs of GRACE,' being 'far more easy than the plain below';<sup>4</sup>

an idea emphasised by two of our greatest English poets in the lines:

Lay thine upward shoulder to the wheel  
And climb the Mount of Blessing, whence if thou  
Look higher, then—perchance—thou mayest beyond  
Strike on the Mount of VISION!

Make the stumbling-block a stepping-stone.

Browning.

<sup>1</sup> *Pilgrim's Progress*.

<sup>2</sup> Inscr. Gudea, col. i. lines 15, 17. See Jastrow, pp. 621, 653.

<sup>3</sup> Sayce, *Hib. Lect.* pp. 503, 528. *W.A.I.* iv. 25, Ritual text.

<sup>4</sup> *Purg.* xii. 100–115. See Plumtre's note. 'The holy stairs,' Carey's tr.: 'The holy steps,' *Purg.* xi. 115. 'Our holy road,' xx. 143, P; 'The Holy Hill,' xviii. 12, Pl.

The son of Mr. Great-grace is set there to teach pilgrims how to *believe down*, or to tumble out of their ways, what difficulties they should meet with, by Faith.—*Pilgrim's Progress*.

In Phœnicia the great Mourning Festival of Tamzi-Adonis was held in the glen of Apaka, 'the Vale of Weeping.'

The Valley of Humiliation is as fruitful a place as any the crow flies over. . . . It is the best and most useful piece of ground in all these parts. . . . Behold how *green* this valley is, also how beautiful with Lilies! . . . Indeed, it is a very fruitful soil . . . Our Lord loved much to be here . . . this is a valley that nobody walks in but those that love a pilgrim's life . . . yet I must tell you that in former times men have met with angels here, have found pearls here, and have in this place found the words of Life.—*Pilgrim's Progress*. (See pp. 52, 55, 334.)

Blessed is the man of whom Thou art the Strength, in whose heart are the highways to Zion. Passing through the valley of weeping He makes it for them a place of springs.<sup>1</sup>

In the afore-mentioned temple at Borsippa the four upper stages were lower than the first three.<sup>2</sup>

'Keep fast thy hold, for by such Stairs we win  
Our way up,' said my Master wearily;  
'Thus, and not else, from this vast world of sin.'

My Guide and I then made our pilgrimage  
On that dark road the world of Light to find.

*Inf.* xxxiv. 84-86, 133, 134, Plp.

'This Mount is such that ever  
At the beginning down below 'tis tiresome,  
And aye the more one climbs the less it hurts.'  
The summit was so high it vanquished sight,  
And the hillside precipitous . . . .

'O brother, what's the use of Climbing?'<sup>3</sup>

'Son,' he said, 'up yonder drag thyself,'  
Pointing me to a *terrace* somewhat higher,  
Which on that side encircles all the Hill.<sup>4</sup>

<sup>1</sup> Cf. Ps. lxxxiv. 5-7, R.V., with Wellhausen and P.V.B.

<sup>2</sup> Cf. Ezek. xlii. 3, 56; *Five Monarchies*, vol. iii. pp. 380-387.

<sup>3</sup> Ps. lxxiii. 13, 14.

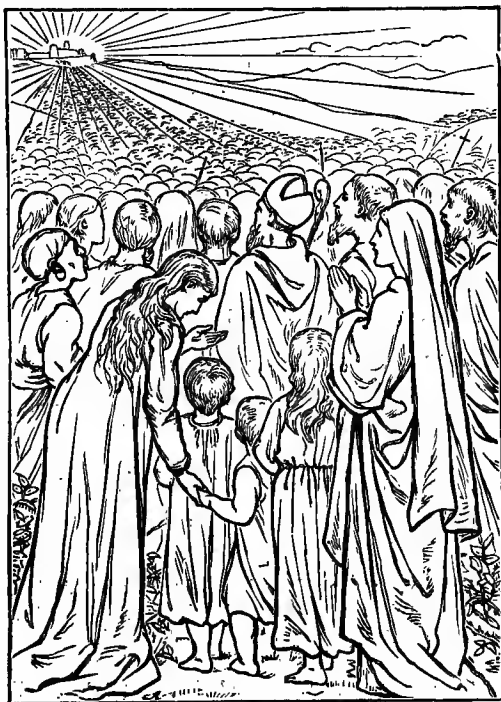
<sup>4</sup> *Purg.* iv. 40, 41, 46-54, 88-94, 127.

Master Samuel Rutherford, the old Scottish Covenanter, with whom one would least expect either pagan or popish views to find much favour, gave this striking advice in his *Spiritual Letters* :

‘Set forward up the Mountain to meet with God; climb up, for your Saviour calleth you . . . . Think it not *easy*, for it is a steep Ascent to Eternal Glory . . . . I never thought that there had been need of so much wrestling to win to the top of that steep brae as now I find. . . . *Trial* is one of the steps of the Ladder up to our Country.’

Grant that we may in heart and mind Thither ascend, and with Him continually dwell!—*Collect for Ascension Day.*

As thy days so shall thy Rest be.—Deut. xxxiii. 25, R.V. *mg.*



ÂNÛ = URU 'SALIM = ERIDU.

‘God hath shined into our hearts.’—*St. Paul.*

‘Then we mount upwards by those very Rays.’—*Upanishads.*

[By the kindness of Messrs. Wells Gardner, Darton & Co.]

## CHAPTER XIV

## 'ACCORDING TO THE PATTERN'

SUCH was the Mountain House Ê-kur, at NIPUR, 'the Incomparable'; ZION, 'the perfection of Beauty,' at Jerusalem; Boroboedor, in JAVA; Izumō and Isé, in JAPAN.

Dr. Peters says :

'It seems to me that Jewish, Phœnician, and Syrian temples, as we find them described in the Bible and other ancient sources, are *in origin* similar to the zikkurat-temple, such as we have it at Nipur. . . . I do not mean that the Jewish temple at all resembles the temple of Bel at Nipur. It had been developed far beyond that stage. It had its origin, however, *in similar ideas* regarding the nature of the Divinity, and the place and manner in which He was to be worshipped, and to understand thoroughly the meaning of the Jewish temple, and the method of its worship, we must study precisely such a temple as Ê-Kur at Nipur, the oldest temple of which we have any knowledge.'<sup>1</sup>

'The Mountain of Jehovah—the Mighty One (*mg.* the Rock) of Israel.' 'The Mountain of the Lord's House'—the Holy Mountain.—Zech. viii. 3; Is. xxx. 29; ii. 2, 3; Mic. iii. 12; Ezek. xlvi. 10, Sept.

The House which I build is great, for great is our God above all Gods.—2 Chr. ii, 5.<sup>2</sup>

Ei-Kharsag—the House of the Mountain, the House that he loveth did he build.<sup>3</sup>

At Nipur both the sanctuary and its precincts were called Ê-Kur, the Mountain-house, 'properly Ê-gur, the House of the Ocean of Heaven' (Hommel), closely con-

<sup>1</sup> *Nipur*, vol. ii. ch. v. 'The oldest Temple in the world.' The temple of Istar at Erech also 'closely resembles in size, arrangement, and outward appearance that of Ê-Kur.' *Nipur*, vol. ii. p. 304. 'It is certainly significant that Solomon sent to Hiram, the Phœnician king of Tyre, for an expert when he would build his 'exceeding magnificent' Temple (1 Chr. xxii, 51). The ruins of magnificent Phœnician temples were recently discovered in Mashonaland, South Africa (see p. 180).

<sup>2</sup> Cf. thoughtfully Ex. xxxi. 1-6; 2 Chr. ii. 3-7, 12-14, with this inscription of Tiglath Pileser II.: 'With the wisdom, craft, wide understanding which the sage of the gods, the Prince (Ia), bestowed, a palace of cedars I built.'

<sup>3</sup> Inscription of Dungi, who built Sin's temple-tower at Ur, B.C. 2700.

nected, therefore, with Ia, the Deep, as well as with El-lil. (In Egypt Nu, the Celestial Ocean, was 'the source and Soul of all that is.') From the plain it looked like a Mountain crowned by the tower, 'Imgarsag,' which (like the Great Pyramid) stood on a platform of baked bricks, and projecting very much in front formed, Dr. Peters says, an extensive roofless Court, whose dimensions are not yet ascertained. (Cf. 2 Chr. vii. 3.)

### § 1. *The Divine Threshold*

This platform was the gathering-place of vast pilgrim-crowds, who came to the festivals by water. Entering Nipur by the Nil canal, they gained the Platform by steps which led up from a basin in front of the south-eastern wall of the Temple Hill.

Along the edge of this basin, above the quay, on a low mound rising some twelve feet above the plain, a sort of Outer Enclosure was formed by a line of store-rooms, or workshops, where the curtains and temple vessels were made. Amongst these booths<sup>1</sup> of unburned brick was a jeweller's shop,<sup>2</sup> in which were found all kinds of ancient pilgrim-tokens,<sup>3</sup> round and heart-shaped; votive tablets in gold, turquoise, agate, malachite, lapis-lazuli (brought from the ancient Bactrian mines), amethyst, ivory, and felspar; seal-cylinders worn as amulets to repel evil spirits; talismanic images which, after consecration, became ensouled by the Gods, and were used to protect the hearth (*e.g.* the *teraphim*, Rachel's household gods,<sup>4</sup> Gen. xxxi. 9); and sacred axe-heads, one of beautiful highly-polished jade,

<sup>1</sup> Cf. 'Vanity Fair' in *Pilgrim's Progress*. John ii. 14-16.

<sup>2</sup> Jewels were worn in Hebrew worship as amulets. Cf. Ezek. xxiii. 42; Hos. ii. 13; Is. lxii. 13. *Relig. of Semites*, pp. 452, 453.

<sup>3</sup> 'Tokens,' *i.e.* metal discs up till recently were given to worthy communicants in Scotland, after the tables had been fenced. 'Medals of gold, silver, or bronze, from 10s. upwards, have just been struck by the Pope's command, for sale at Jerusalem to those pilgrims who during this Holy year visit all the Holy Places in Palestine. The money thus gained will be expended on the up-keep of these Sanctuaries.'—*Daily Press*, July 1901.

<sup>4</sup> *Teraphim*, being the images of the dead ancestors, Sayce considers an indication of early ancestral worship. *Hib. Lect.* pp. 143 note 1, 450 note 2.

others of very precious glass, coloured like sapphire, azurite, and turquoise (the cobalt used in colouring was probably brought from China), resembling 'Venetian' and that found at El-Amarna, which were most costly gifts to the Deity. All these tokens were inscribed with a prayer to El-lil, Ninib, or Nuzku 'for the life' of, or 'for the good of' the king's soul (*cf.* 'Prayer shall ever be made for him,' Ps. lxxii. 1, 15); or in gratitude for answered prayer; or as offerings to appease the wrath of an offended God, such as the following from a king of Babylon (B.C. 1284-58):

To Bil, Lord of lords, his Lord,

Nazi-Maruttash has made, and given for his life, an axe of polished lapis lazuli; <sup>1</sup> his prayer to hearken unto; his petition to accept; his sighing to hear; his life to protect; his days to lengthen, he made and presented.

Others are inscribed:

To El-lil, *or* to Ia, his Lord, A or B for the preservation of his life made and presented.

The Chinese consider jade ornaments possess a peculiar magical charm against disaster. In the recently explored cave of Pschyró in Crete, several double axe-heads, the symbol of Deity, were found among the offerings to Zeus, who, as Orpheus sang,

'whilst yet a CHILD, and still with infant thoughts, dwelt in the covert of the Dyktæan Cave, before the earth-born Kyklops provided Him with the might of the thunder, lightning, and the thunderbolt.'

Compare the PEACE, THANK, OR SAFETY OFFERINGS of Leviticus (iii. 1; *Var.*, note), and also the golden Mice which the Philistines were commanded to present as 'a guilt offering unto Jehovah,' that He might remove the plague from them 'when their land swarmed with mice' because of the Ark being captive in their midst (1 Sam. vi. 1, R.V. *mg.*, 3-5, 11, 15, 17), and the Mouse offered by Sethon, priest of Memphis, to Ptah, the Creator.<sup>2</sup>

<sup>1</sup> A votive axe-head of Thotmes III., B.C. 1540, illust. *Dawn*, p. 60.

<sup>2</sup> See pp. 43, 76. The short-tailed field rat is a great pest to the crops in Western Asia. Votive rats are figured on a Punic monument.



In the centre of the line of booths<sup>1</sup> was the entrance to the Temple-enclosure and the raised Platform outside the great south-eastern wall.

Just within this Gate, on rising ground, stood an ancient two-roomed Shrine to Bil. This ‘little sanctuary’ answers, Dr. Peters thinks, to ‘the High-places of the Gates’ (2 Kings xxiii. 8; *cf.* Ezek. xi. 16). It faces inwards to the great Temple, its door being to the north-west. Its two door-sockets of diorite, borne by camels from distant Sinai, were votives to this shrine, inscribed by Lugal-Kigub-nidudu of Ur (4000 B.C. or earlier), and reinscribed by Sargon of Agade (3800 B.C.) and Bur-Sin of Ur (2500 B.C.). Behind it the projecting side-walls form a sort of half-court.

‘Near this stood a WELL, connected in some way with the religious rites’ (Peters).

It is a very strange coincidence that near the entrance to the great Giza Pyramid there is also a deep WELL.

Around the Shrine were fragments of greenish-black diorite statues, extremely interesting from their likeness to those found at Lagas, on which (c. 3000 B.C.) is recorded that Gudea

the faithful Shepherd of the land, *named* by the heart’s choice of Ningirsu, from the mountain of the country of Magan<sup>2</sup> caused a rare stone to be brought for His statue, he caused it to be cut; [and that] *after* he had caused the temple of Ningirsu<sup>3</sup> to be built, his beloved Lord spake and forcibly opened wide for him the roads from the sea of the highlands to the lower sea [*i.e.* Mediterranean to the Persian Gulf].

*Cf.* Them that honour Me I will honour!—1 Sam. ii. 30.

These statues were evidently a costly votive gift (*cf.* p. 348), for they are inscribed:

O my King, whose temple I have built, may Life be my recompense! . . . Gudea unto the statue has given command! . . . ‘To the image of my King, speak thou!’ [*i.e.* pray].

<sup>1</sup> Booths for the sale of articles needed in the purifications clustered round the Jewish temple. Edersheim’s *Temple*, pp. 36, 46.

<sup>2</sup> Southern Arabia and Midian.

<sup>3</sup> Ningirsu-Ninib was identical with Nergal, Namtar and Sin: His Temple was called by a name which describes Him as the God *who changes darkness into Light* (*cf.* Amos iv. 13, v. 8), and His city ‘the City of the Bright Light.’ See pp. 246, 384.

Most probably the Nipur statues were similarly inscribed for, as in Egypt (and among the Arabs prior to Mahomet), it was thought that after consecration the statue became indwelt by the *ka* and endowed with supernatural powers,<sup>1</sup> so in Sumêr the *zi*, or spirit of the offerer, thus 'dwelt in the House of the Lord for ever,' and beheld His Fair Beauty, His power, and His Glory. (Cf. Josh. xxiv. 26, 27; Ps. xxiii. 6, xxvii. 4, lxiii. 4.)

All the nine statues of Gudea<sup>2</sup> have the hands folded like Oriental slaves awaiting orders, in token of the King's continual worship and readiness for the Divine service; and each figure is seated in an attitude of calm, restful repose and expectancy; and among the broken fragments at Nipur also was a pair of *clasped hands*.

Thus would David the king fold his hands when he 'went in and sat before Jehovah' (2 Sam. vii. 18); and thus may be seen, even in this materialistic age, tired mothers leaving their market baskets at the church door in Continental villages while they enter *pour visiter le Bon Dieu*, and to rest in silence before the ever-burning lamp—token of the Ever-present Lord.

Now we see through a glass darkly, but then face to face.—1 Cor. xiii. 12.

Be silent to the Lord and wait patiently for Him.—Ps. xxxvii. 7, *mg.*, lxxiii. 16, 17.

Give Thy servant a hearing heart (1 Kings iii. 9, *mg.*) [*i.e.* a responsive heart, for 'to hear' and 'to answer' are synonymous in Hebrew].

I will hear what God the Lord will say in me.—Hab. ii. 1, *mg.*; 1 Sam. vii. 9; Ps. lxxxv. 8.

Dante also emphasises the need of *listening* :

I went through the foul and bitter air  
*Listening* unto my Leader.<sup>3</sup>

Nebuchadrezzar the Great styled himself

Thy servant unwearied,

<sup>1</sup> *Query*—By means of a phonograph? See 'animated statues,' *Dawn*, p. 119, n. 2. *M. M. Nat. Rel.* pp. 396, 397. <sup>2</sup> Jastrow, p. 652, n. 2.

<sup>3</sup> Cf. *Purg.* xvi. 13, 14, 35, 36, xxv. 120, xxvii. 12, 35-63, xxix. 15, xxx. 94-98.

*i.e.* the minister of the gods—*lit.* slave, although the term covers also the service rendered by a son to his father.<sup>1</sup>

### § 2. ‘ Many Mansions ’

Within the sacred precincts of Ê-Kur, ranged humbly round El-lil’s lofty Throne, were many shrines, even those of foreign deities, who were included in His Court. (*Cf.* 1 Sam. v. 1–5; 2 Kings xxi. 4, 5.)

In this we may still trace a resemblance in the Shintō temple at Izumō, where nineteen minor shrines are placed in the two outer courts for the inferior deities who assemble there from all other shrines in the empire during *Kami-ar-zuki*, ‘the month with gods,’ at Izumō—*i.e.* October—*Kami-na-zuki*, ‘the month *without* gods,’ in the rest of Japan; <sup>2</sup> in the side-chapels of our cathedrals; and at Peking, where, although ‘the supreme object of worship is One, He is attended by subordinate deities, deified ancestors or heroes, who receive a lower form of worship, and are regarded as attendants on the Supreme God who is worshipped with highest honours. When the Chinese emperor *invites* the Deity to come to the Altar he *summons* the others as His attendants.’ <sup>3</sup>

Nebuchadrezzar (speaking of Bil’s Temple, Êsagila) says that at the New Year they ‘here listened to Him in reverence, bowing down before Him’; and from all lands the gods came to weep for Tamzi.<sup>4</sup>

Cyrus asks :

May *all* the gods . . . intercede daily before Bil and Nabû that my days be long. May they pronounce blessings on me.<sup>5</sup>

O give thanks to the God of gods } for His Mercy  
O give thanks to the Lord of lords } endureth for ever.<sup>6</sup>

<sup>1</sup> ‘The Sumerian ideogram is foot+man; somewhat like the Chinese foot+firm (pronounced Kan-Kin), a servant. But Chinese actually possesses an identical ideogram in the term fu-bu (or ba) “to sit in state, to make a low obeisance, to sit cross-legged in worship,” a character compounded of foot+man.’ Rev. C. J. Ball, *Records of the Past*, N.S. iii. 103.

<sup>2</sup> *Handbook to Japan*, Murray, p. 350.    <sup>3</sup> *China and its Future*, Johnson.

<sup>4</sup> *Cf.* p. 87; also Rev. iv. 4–11; Sayce’s description, *Hib. Lect.* pp. 64, 91 n. 1, 218, 219, 239.

<sup>5</sup> *Rec. of Past*, N.S. vol. v.

<sup>6</sup> Pss. xxxvi. 2, 3, l. 1. The God of gods, Heb. El Elôhim; R.V. *mg.*

They shall call the people unto the Mountain; *there* they shall offer the sacrifices of righteousness.

Everyone that taketh hold of My COVENANT; even them will I bring to My Holy Mountain, and make them joyful in My House of Prayer; their burnt offerings and their sacrifices shall be accepted upon Mine Altar; for My House shall be called the House of Prayer for all nations.<sup>1</sup>

These verses refer to the visible Temple upon earth; the next, to the mystic Temple in the invisible world:

In this Mountain will JHVH of Hosts make unto all people a Feast of fat things, a Feast of wines on the lees, &c. . . . And He will destroy in this Mountain the face of the covering cast over all people, and the Veil that is spread over all nations.<sup>2</sup>

Mr. C. G. Montefiore, the able Jewish expositor of the Old Testament, explains that 'because of the abuses of numerous shrines and sanctuaries over the land of Israel, *one* Temple was ordained'—a settled Dwelling-place:—

They sacrificed upon the High-places because there was no House [*i.e.* central sanctuary, 1 Kings viii. 13, iii. 2-4];<sup>3</sup>

and, later on, the Synagogue replaced the local Sanctuary. *Cf.* 'Is it not He whose High-places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before *this* altar?' (Isaiah xxxvi. 7).

Hear, O Israel, JHVH our GOD is ONE.<sup>4</sup>

The Lord of Hosts is with us; the God of Jacob is an High Place for us.—Ps. xlvi. 7, *mg.*, ix. 9, *mg.*

And, when Christianity spread, its catholic-minded missionaries gradually adopted many popular customs and

<sup>1</sup> Deut. xxxiii. 19; Isa. lvi. 6, 7; Mark xi. 11, *mg.*; Ps. lxxv. 2; Ex. xv. 17; Jer. xxxi. 12. See p. 34, n. 2, &c.

<sup>2</sup> Isa. xxv. 6-10; Ezek. xliii. 7, 12; Micah iv. 1, 2; John iv. 20, 21; Rev. xxi. 10.

<sup>3</sup> 'There was the great Highplace.' Lev. xvii. 5; Jer. ii. 28, xi. 13. *Cf.* 2 Kings xxiii. 3-25; 1 Chr. xiv. 39; 2 Chr. i. 1, 3, 13; xxxiii. 17; Ps. xi. 1, *mg.*, xlvi. 7, *mg.* *Bible for Home Reading*, vol. i. pp. 396, 397.

<sup>4</sup> Deut. vi. 4; this is the true rendering.

ideas, and sanctified the native sacred places,<sup>1</sup> thus harmonising the spirit of the people with that of the newer form of Faith.<sup>2</sup>

To return to Nipur:—

From the line of booths the Temple was approached by a brick *Causeway* or Procession-road, which led up a steep Hill to the top of the huge wall, coming out between two large square brick towers or columns on to an enormous brick-paved Platform in front of the Sanctuary which, especially towards the south-east, formed a great Forecourt, lying open to the sky, whose side-walls, pierced with gateways and flanked by buildings, extended beneath and on all sides of the zikurat.<sup>3</sup>

The two Columns at the entrance of this great court perhaps resemble the pylons before Egyptian temples—and the Torân and Torii of Indian and Japanese sanctuaries—*i.e.* two colossal pillars of wood, stone, or bronze, with a stone lintel across the top. Two more stood at the entry of the Sanctuary, like the two Lily-crowned columns (27 feet high)—‘Jachim and Boaz’—‘ $\text{JHVH}$  is Strength and Stability’—in the Golden Porch of the first temple at Jerusalem, which supported its dazzling Gates.<sup>4</sup>

Similar in intention, doubtless, were these twin pillars to the granite Obelisks placed before Râ's temple at Ân by Usertasen I. (2750 B.C.), which ‘were an Egyptian psalm of praise, a grand pillar of prayer, ever pointing upwards to God, and intended to express the worship of the souls that consecrated them’<sup>5</sup>; also the pillars of Herakles at the Phœnician temple of Melkarth (El) at Gadés,<sup>6</sup> and those in ancient Arabian temples.

Perhaps they symbolised the Great Gates through which the Sun passed, such as the Book of Enoch and the Gilgames-

<sup>1</sup> For ‘High Places’ in Israel see Josh. viii. 30, 31; Judg. xx. 18, 23, 26, 27; 1 Sam. ix. 12, x. 5, 8 (‘the Hill of God’), 10. *Stone Lore*, pp. 126–129

<sup>2</sup> Cf. *Auth. and Archaeology*, p. 393.

<sup>3</sup> Peters, *Nipur*, vol. ii. pp. 158, 159. *Stone Lore*, p. 289, n. 1.

<sup>4</sup> 1 Kings vii. 15–22; Jer. lii. 17, xxvii. 19; cf. 2 Kings xxiii. 3, xxv. 13.

<sup>5</sup> Jer. xliiii. 13: ‘The pillars of Heliopolis that are at On’ (Septuagint). *The Pharaohs of the Bondage*, pp. 108–115, Dr. C. S. Robinson (New York).

<sup>6</sup> Cadiz in Spain; surely Kâdesh (in French, *Cadès*), the *Sanctuary*?

Epic describe; <sup>1</sup> or the Rainbow-arch 'which Âna set up for His Glory.' There may also be a reference to the guiding pillars of Cloud and Fire (Ex. xiii. 21), and to the Pillar of Cloud at the tabernacle door in which Jehovah descended to counsel Israel (Num. xii. 5, xi. 14; Ex. xxix. 43, *mg.*).

These Pillars were certainly a type of Tamzi and Gishzida, who supported the door of the Sanctuary in the Invisible world (*cf.* p. 138), and spake 'a word of favour before Âna to cause the deceased to behold His beautiful Face.' <sup>2</sup>

Within an archaic curb of bricks in this forecourt, 'close to its south-eastern wall, but *outside* the zikurat and at its base, a little north of its central point,' Mr. Haynes found a great Altar of earth, covered above with bitumen (*cf.* Gen. vi. 14), thirteen feet by eight feet and two or three feet high, upon which Burnt-sacrifices were offered to Him who inhabited the Shrine on the Mountain-peak—El-lil, the Lord, whose special and peculiar name here was 'THE LORD OF THE STORM.' <sup>3</sup> It had 'horns,' a rim or encircling 'crown,' just like the Hebrew Altar of Burnt-offering. <sup>4</sup> A perfectly constructed arched drain found beneath the curb, and doubtless used to carry off the sacrificial blood, is described as 'the oldest true arch yet discovered.' The curb probably marked the Inner sacred enclosure of the Temple in the earliest times.

The zikurat, or Holy Place, is so arranged that one ascends ever towards the north, like the Sun's course, the Most Holy portion being the mysterious Pavilion at the top, with its table of Presence-Bread and the divinely-indwelt Image of the Great God.

This arrangement of the Offerings-table corresponds most singularly with that on the top of Khûfû's Pyramid, Khûit, '*the House of LIGHT,*' on the banks of the Nile.

<sup>1</sup> See Cylinder-seals (illus.); *Light*, p. 151.

<sup>2</sup> Legend of Adapa; Amarna tablet.

<sup>3</sup> See pp. 20, 21, 116.

<sup>4</sup> Ex. xx. 24, xxv. 11, R.V. *mg.*, xxvii. 1, 2; *cf.* Ps. cxviii. 27, 'Bind the sacrifice with cords, yea, even unto the horns of the altar'; Ezek. liii. 15, 'from the Altar four horns'; Rev. ix. 13, 'the four horns of the Golden Altar which is before God.'

§ 3. *Jerusalem*

The shape of the Tabernacle and its courts—an irregular oblong—appears to have been a Triangle lying flat on the ground, whereas the Great Pyramid was an upright Triangle.

The Royal Sanctuary of Israel was built on a vast artificial Platform, partly supported by massive piers and arches, tier above tier, and partly by walls of stupendous masonry filled in with stone and earth.<sup>1</sup>

The Temple plateau was a square of nearly 1,000 ft., and '*not in the centre,*<sup>2</sup> but *toward the north-western portion* of this square the Temple with its special courts was placed, not on a level, but rising, terrace upon terrace, till the Shrine itself was reached.' Its dimensions were such that it could have contained two amphitheatres as large as the Coliseum, and thus hold at one time 210,000 persons. The Rabbis said, '*However great the pilgrim-crowd might be, none had ever failed for room to bow down and worship the God of Israel.*' Tradition says that five hundred priests officiated on the Day of Atonement.

The large Fore-court at Nipur and the great 'Court of Heaven' at Dendera, into which alone laymen were admitted, answer to the common platform, or meeting-ground of the 'Court of the Nations' at Jerusalem, which was the *lowest* and broadest enclosure of the Sanctuary, and paved with the finest variegated marbles before the temple of the House—*i.e.* the Holy Place (1 Kings vi. 3, R.V. *mg.*; *cf.* Rev. xxi. 21, 24).

The Pavement which belonged to the Outer Court.—Ezek. xlii. 3, R.V.

<sup>1</sup> Tristram, *Bible Places*, p. 170. Josephus reckoned that at Passover in A.D. 65 not less than 3,000,000 of pilgrims were present in Jerusalem, and at another time 2,700,200. These computations, being derived from official documents, made for a census to convince Nero of the importance of Jerusalem, and of the Jewish nation, can scarcely have been exaggerated; while the Temple measurements given above are based upon the latest investigations, and fully borne out by the excavations of Captains Wilson and Warren. This account of Herod's Temple in the time of Christ is from Dr. Edersheim's description of 'the Temple and its Services' (pub. R. T. S.).

<sup>2</sup> Dr. Peters says 'nothing at Nipur was ever exactly in the centre!'

The only term used for this Court in Jewish writings is 'the MOUNTAIN of the HOUSE.' Here tradition places a synagogue.

A short distance within the court stood a beautiful marble screen,  $4\frac{1}{2}$  feet high, bearing Greek and Latin inscriptions warning Gentiles not to proceed on pain of death. This *soreg*, or Fender, enclosing the Sanctuary, divided the Court of the 'Altar-hearth' of the Foreigners and Strangers and those who were 'not cleansed according to the purification of the Sanctuary' from that of Israel. It answers to 'the archaic curb' which marked off the sacred enclosure at Nipur (*cf.* 2 Chr. xxx. 19; Eph. ii. 9, 14), 'the middle wall of partition,' and the still surviving 'altar rails' in Christian churches.

Beyond this Fence-curb, fourteen steps led to the Khēl, a terrace fifteen feet broad, surrounding the Inner wall, from which nine Gates opened into the Sanctuary, each approached by flights of steps, twelve easy steps giving access to the eastern or Golden Gate, which was the principal entrance.

All the people shall be *in the Courts* of the House of יהוה. But let none come into the House of יהוה save the priests and they that minister of the Levites . . . in the Inner court and in the House.—2 Chr. xxiii. 5, 6; Ezek. xlv. 17, *mg.* R.V.

The Sanctuary itself consisted of *three Courts*, each on a higher level and smaller than the last: first, the Women's (so called because women might not proceed further, except for sacrificial purposes, 2 Chr. iv. 9); then came fifteen broad steps on which the Levites stood, 'with harps, lutes, cymbals, trumpets, and instruments of music without number,' singing the Hallel in unison with the pilgrims, while the priests sprinkled the blood of the Paschal lambs. The Nicanor Gate above this staircase divided the Women's Court from that of Israel. In the Priests' Court beyond was the great Brazen Altar, and to its east 'Dukan,' a stage whence King Solomon pronounced the benediction (2 Chr. vi. 13).

From this Altar-Court twelve more steps (from which the incensing priest blessed the people) led up to 'the Porch, over which hung the first Veil, shadowed by the typical Vine':—

The Screen for the door of the Tent.—Ex. xxxix. 38, R.V.



This ‘screen of the entrance to the Dwelling-place,’ the ‘Veil of the Sanctuary’ (Ex. xl. 28, *Var.*, Luke xxiii. 45), ‘the first Veil,’ was rent at the Crucifixion. Behind it lay the Inner Temple (Ezek. xli. 15), *i.e.* the Most Holy Place, crowning the great national Sanctuary—a perfect square, 30 ft. by 30 ft.—and here was the ‘Second Veil,’ or ‘Veil of Screen,’ which HID the Ark. (Ex. xxxix. 34, R.V., xl. 3; Heb. ix. 9; Rev. xi. 19; *Temple*, p. 256, n. 1; see p. 137.)

#### § 4. *Japan*

In Japan, Oku-nō-in, the Holy of holies (the innermost, or furthest set of temple buildings), often stands on a hill; anyway, it is *gradually approached* by a series of Gates, Stairs, and terraced courts of different levels, the Shrine itself being ‘CONCEALED by a succession of Hedges.’

The general arrangement of a Shintō temple wonderfully corresponds with those of Nipur and Jerusalem. It also consists of *an irregular oblong* in which there are three courts, broad in front and narrowing towards the back. It is approached by an avenue of more or less Archways called *torii*, through which no unclean person may pass (*e.g.* a son during the first year of bereavement). (Rev. xxi. 25–27; see pp. 53, 141, 149.) ‘A little to the side of the middle of the front face’ of the temple is a colossal *torii*, by which the first very large court, answering to the Court of the Gentiles, is entered. A screen opposite is called *bampei*.

*Cf.* Ex. xxvii. 16, R.V.: ‘A screen for the Gate of the Court.’ Ezek. xlvi. 3: ‘The people of the land shall worship at this gate before JHVH.’ (See p. 146.)

In front of this Torii—*i.e.* on the *threshold*—is an Oratory where the faithful pray in silence and offer alms, a library, treasure-house, several minor shrines (*cf.* 2 Chr. xxxiii. 5). To the right is the Place of Assembly, where the imperial family *change their garments prior to worshipping* in the Temple and *feasting in the Shrine* (see pp. 136, 138, 139, 146, 230; Ezk. xlv. 17–19); a stage whereon Kagura, a mystic dance (symbolising the Awakening of Amatérasu in the Rock-cave of heaven, where the gods dwell, pp. 25 n. 4, 270), is performed (perhaps akin to the Dukan, or

'Place of Blessing' at Jerusalem); and last, not least, the *mitarashi*, or Laver of purification.

Beyond this a flight of steps ascends to the next terrace, with its enclosing Fence, *Ita-gaki*, through whose further side a thatched Porch leads into a smaller court, also containing secondary shrines. A second boundary hedge, *Ara-gaki*—the GREEN-fence—pierced by another thatched Gate, stands above a stairway. This Porch is usually closed by a white curtain (or Veil), to prevent anyone gazing in. (Cf. Ex. xix. 21, xxvi. 36, R.V.; 1 Sam. vi. 19; Num. iv. 15, 20; 1 Chr. xiii. 12; see pp. 51, 52, 88, 102.)

In this enclosure stands the *heihaku-den*, to receive the *gohei*, or cloth offerings, and the *mike-den*, where water and food are offered up twice daily to the gods of Earth and Heaven. It answers to the Holy Place of Israel.

A second flight of steps, surmounted by a thatched Porch, leads through a low fence—*Tama-gaki*, or JEWEL-hedge—to the Enclosure containing the most sacred buildings. Immediately within this Porch is a small wooden gateway, beyond which another thatched Porch gives access through a fourth fence—*mizu-gaki*—into the central quadrangle, which is almost a perfect square—134 by 131 feet. At the back of this inmost court, as at Nipur and Jerusalem, is the sanctuary, *Taka-miya*—the High Palace or 'House of God,' which, according to the ancient 'God-way,' must be of pure camphor or 'sun-wood.' Its form resembles the primitive Japanese thatched hut; its floor is raised six feet from the ground upon wooden posts. A covered way leads up to this *honden* (shrine) by a flight of Nine Steps, fifteen feet wide (the Japanese speak of 'the Nine Heavens'). To right and left are treasuries for precious silken stuffs, offered in lieu of personal service.

Every Shintō shrine is divided into two rooms; the inner—*Kashiko-doroko* (*lit.* the Fearful or AWE-INSPIRING place<sup>1</sup>—being 'the Holiest of all,' is always shut. It contains the sacred Mirror and Sword, or, as at Izumō, the ancient fire-drill, which is still preserved as the only lawful means of kindling the Sacred Fire.

At Isé, the holiest fane in Japan (from which all the

<sup>1</sup> See pp. 63, 102, 121, 126, 134, 193 n. 4, 195, 225, 236.

rest are more or less copied), there are two ‘Fair Palaces,’ made of pine-wood—the temples of Earth and Heaven (like Ê-Kur and Êsarra at Nipur<sup>1</sup>). The Gekū San, or Outer Temple, is dedicated to the Food-goddess (*i.e.* the Earth, from whose murdered body sprang horses, silkworms, millet, rice, barley, pulse and beans); and the Naikū San (*lit.* Inner temple), sacred to Amatérasu, contains the original Mirror, sword and cluster with which the Supreme Majesty of Heaven endowed the first human emperor. Isé is ‘the land of the divine Wind, whither repair the waves from the Eternal world; it is a secluded, pleasant land,’ say the chroniclers.

The ‘Worship or Abstinence temple’ of Izumō disputes with Isé the honour of being the most venerable shrine of Shintō. Its chief priest is called Iki-gami—‘God upon earth.’ (*Cf.* Ex. v. 16, vii. 1, xviii. 19.)

So vast are the pilgrim-crowds which visit this great shrine (250,000 yearly), that all day long the unbroken sound of clapping hands to call the god’s attention is like that of a cataract.<sup>2</sup> The god there worshipped is the aboriginal deity of Izumō, who ‘resigned his throne in favour of Mikado’s ancestors when they descended from heaven to Japan,’ Ōnamuji, the ‘Great-Name-Possessor.’ He is also worshipped under the titles of Sannō and Hie;<sup>3</sup> and dwells on the lofty sacred mountain Ō Yāma.

Similar structures to the zikurat, or Step-temple, have been discovered in SOUTHERN ARABIA. Asurbanipal’s inscription mentions one at the temple of Susa, in ELAM.<sup>4</sup>

### § 5. Java

The fact is not generally appreciated that there are ruins of Buddhist and Brahmanic temples in Middle Java surpassing in extent and magnificence anything to be seen in Egypt or India.

There, in the heart of the steaming tropics . . . remains nearly intact the temple of Boro-Boedor, covering almost the same area as the Great Pyramid of Gizeh—a record that is not written in

<sup>1</sup> Sayce, *Hib. Lect.* p. 388.

<sup>2</sup> Basil Chamberlain, *Handbook to Japan*, ill. pp. 23, 31, 247-250, 333, 349, 350. <sup>3</sup> *Query*, Nuzku—Sin—Ia? See p. 190. *Nihongi*, vol. i. p. 54, u. 3.

<sup>4</sup> Peters, *Nipur*, vol. ii. p. 252, n. 1. See p. 372.

hieroglyphs, but in plainest pictures, carved by sculptor's chisel. That solid pyramidal temple, *rising in magnificent sculptured terraces*, that was built without mortar or cement, without column or pillar or arch, is one of the surviving wonders of the world. On the spot it seems a veritable miracle. . . .

The temple stands on a *broad Platform*, and rises first in *five square Terraces* inclosing galleries, or *Processional-paths*, between their walls, which are covered on each side with bas-relief sculptures. . . . The terrace walls hold 436 niches, or alcove chapels, where life-size Buddhas sit serene on lotus cushions. *Staircases* ascend in straight lines from each of the four sides. . . . Above the square terraces are *three circular terraces* where 72 latticed dagobas inclose each a seated image . . . facing a great dagoba, or final cupola, the exact function or purpose of which as key to the whole structure is still the puzzle of archæologists. . . . The general form and ornamentation of these pyramid temples so resemble the ruins in Yucatan and the other states of Central America . . . the rites, or sacrifices, were very evidently conducted on the open summit of temple tops.<sup>1</sup>

#### § 6. Siam

'The lofty throne, on which the priceless Phra Këau (the Emerald Idol) blazed in its glory of gold and gems, shone resplendent in the forenoon light. . . . The ceiling was wholly covered with hieroglyphic devices—luminous circles and triangles, globes, rings, stars, flowers, figures of animals, even parts of the human body—mystic symbols to be deciphered only by the initiated. Ah! *could I but have read them as in a book, construing all their allegorical significance, how near might I not have come to the distracting secret of this people!* . . .

'As often as my thought reverts to this inspiring shrine, reposing in its lonely loveliness amid the shadows and the silence of its consecrated groves, I cannot find it in my heart to condemn, however illusive the object; but rather I rejoice to admire and applaud the bent of that devotion which could erect so proud and beautiful a fane in the midst of moral surroundings so ignoble and unlovely—a *spiritual remembrance* perhaps older and truer than paganism, ennobling the pagan mind with the idea of an *architectural Sabbath*, so to speak, such as a heathen may purely enjoy and a Christian may not wisely despise.'<sup>2</sup>

<sup>1</sup> E. S. Scidmore, *Java, the Garden of the East*, pp. 167, 185, 238.

<sup>2</sup> *Siam and the Siamese*, by A. H. Leonowens (Philadelphia).

## CHAPTER XV

## 'THE EARTH—HIS FOOTSTOOL'

The First Covenant had ceremonies of Divine ordinance—a parable for the time present.—Heb. ix. 1, 9. *Cf.* A.V. *mg.* and R.V.

§ 1. *The Altar-Court*

BEING the largest and most renowned temple of primæval antiquity, from which all the rest were more or less copied, Ê-Kur was peculiarly revered throughout the whole of Babylonian and Assyrian history.

The great earthen Altar at its base occupied in relation to the zikurat substantially the same position which the Altar of Burnt-offering at Jerusalem occupied in relation to the Holy Place of the Temple of JHVH :

Burn the Sin-offering in the appointed place of the House, without the Sanctuary.—Ezek. xliii. 21.

Upon it full-grown beasts were offered with large quantities of Incense, which from the remotest times was an indispensable accessory to Sacrifice. (*Cf.* 'The savour of Rest' which Noah offered after the Flood—'A sweet savour . . . a savour of satisfaction.'<sup>1</sup> See p. 264.) And, marvellous to relate, upon this sacrificial Altar was found 'a covering layer of ashes several inches thick : . . probably the ashes of the last sacrifice offered thereupon . . . long years prior to Sargonic times ! (3800 B.C.).'

Close beside it were several large terra-cotta vases beautifully decorated in rope-pattern, used in the libations.

<sup>1</sup> Gen. ix. 21, *mg.* ; Deut. xxxiii. 10, *mg.* ; Ex. xxix. 18, *Var.* ; an expression repeated some 35 times in Exodus and Numbers.

At Ê-Kur, as at Jerusalem, there were two Altars, for larger and smaller offerings. 'Upon the Golden Altar,' says Herodotus, 'only sucklings are allowed to be offered.'

(Cf. the Sacrifices at the Feast of Tabernacles, 2 Chr. v. 6; 1 Kings viii. 62-64, and the two Altars of King Ahaz, who used divinations at the Brazen Altar, 2 Kings xvi. 10, 11, 14, 15.)

In the Levitical Ritual such sacrifices are specially designated '*Heave-offerings*,' implying a rite of elevation, for a portion was lifted off from the larger Altar and raised *heavenwards*.

Bearing in mind that the Sacrificial Altar stood at the base of the zikurat—'the Place of the soles of My Feet'—while the Throne of God—'the Secret Place'—was on its summit (Ezek. xliii. 7; 2 Chr. xxviii. 2), we catch a glimpse of the meaning of this beautiful symbolism, and of what lay in the psalmist's mind when he said :

Worship at His Footstool . . . at His holy Hill; we will fall low on our knees before His Footstool.—Ps. xcix. 5, 9, cxxxii. 7, P.B.V. ;<sup>1</sup>

<sup>1</sup> At Kyōto is the Hall where (prior to the Restoration, 1868) Mikado gave audience to his vassals. Broad steps lead up to it from a courtyard; on each side of them are a cherry, wild orange, and bamboo, all sacred Symbolic Trees. In the midst of a wide temple-like apartment, floored with polished cedar, is the dais on which stands a Tent of white silk whose curtains are bordered with a rich red. Guarding the throne are the two sacred dogs (see p. 49). A very ancient Chinese book, *The Classic of Mountains and Seas*, says that 'at the Heaven Gate Mountain there is the red Celestial Dog (or Fox: cf. the jackal-headed Anubis and Nergal) whose lustre flies through heaven. It is swift as the wind, its voice is like thunder, and its radiance like lightning.' Within, the imperial princes stood on each side of the Throne, the court-nobles and highest officials knelt on the steps, and the *jige*, or 'down-to-the-earth subjects,' prostrated themselves on the sands of the Open Court below (see p. 207), while the mournful, muffled tones of the sacred voice sounded from the depths of the Tent in which the monarch was enthroned—invisible: only his feet protruded beneath the finely-wrought bamboo curtain or veil.

The Mikado, we must remember, represents the Invisible God, whose '*tennō*' or viceroy he is. In the courtyard foreign envoys laid their gifts and letters on a special table at the Great Gate. They wore golden hair ornaments, robes of richly brodered brocade, variously coloured, according to their official buttons and caps. *Nihongi*, vol. ii. pp. 137, 138 n. 2, 167 n. 5; see also Scidmore's *Jimriksha Days*, pp. 247, 248. *Temple*, p. 171.

and again :

Unto Thee will I cry, O JHVH my Rock [Strength, P.B.V.] ; be not silent to me : . . . hear the voice of my supplication when I cry unto Thee ; . . . when I *lift up my hands toward Thy Holy Oracle* ; towards the Mercy-seat of Thy holy temple (P.B.V.) ;

for thus did the justified publican pray, not daring to lift up his eyes to heaven, but having in his heart the thought of the Mercy-throne :

God be merciful to me the sinner.—Luke xviii. 13, 14.

Lift up your hands *to the Sanctuary* and bless JHVH (R.V.). I will lift up mine eyes unto the Hills, from whence cometh my help.

Any man . . . which shall know the plague of his own heart and spread forth his hand toward this Place or House : then hear Thou in heaven Thy Dwelling-place, and forgive<sup>1</sup> (*cf.* Dan. iii. 28, vi. 10). Let the lifting up of my hands be as the evening sacrifice [*i.e.* the Oblation, or Minkhah].

I had in mine heart to build an House of Rest for the Ark of the Covenant of JHVH, and for the Footstool of our God.

Let us lift up our heart *with* our hands unto God in the heavens.<sup>2</sup>

A Semitic hymn says :

O Sun-god, stand still and hear me ! utter Thy Voice at the lifting up of my hands [in the Sumerian, 'May the Sun-god look at the lifting up of my hands'] ;

and another :

The lifting up of his hand finds favour with his God.<sup>3</sup>

The great Nebuchadrezzar prayed :

As my own dear life I love Thy lofty Throne [*or* the height of Thy Court] . . . like as I love the fear of Thy Lordship, favour Thou *the lifting up* of my hands, hear my prayer !

*Cf.* 1 Kings viii. 54 : 'When Solomon had made an end of praying . . . he arose from before the Altar of JHVH, from kneeling on his knees with *his hands spread up to Heaven.*'

A glorious High Throne from the beginning is the Place of our Sanctuary.

<sup>1</sup> Ps. xxviii. 1, 2, *mg.*, cxxxiv. 2, R.V., cxxi. 1, *Var.* ; *cf.* 1 Kings vi. 5, 6, viii. 29–33, 38, 39, 42 ; 2 Chr. xx. 9.

<sup>2</sup> Lam. ii. 1, iii. 41 ; 1 Chr. xxviii. 2. Compare the '*Sursum Corda*' of Christian ritual.

<sup>3</sup> Sayce, *Hib. Lect.* pp. 172, 327.

He hath looked down from the height of His sanctuary . . . to hear the groaning of men.

When the children of Israel saw . . . the *Glory* of the Lord upon the House, they bowed themselves with their faces to the ground upon the *Pavement* and worshipped.<sup>1</sup>

Now, in the mounds of Ê-Kur, three such 'Pavements' exist, raised by successive kings on the ruins of the old, each brick being inscribed with their name. (*Cf.* Rev. xxi. 14.)

When Israel went on the 'three days' pilgrimage-feast<sup>2</sup> into the desert of Sin 'to sacrifice unto JHVH their God' [the El of the Hebrews who had APPEARED to them, and in whose national name ISRA-EL His own was for ever enshrined], they went 'out of Egypt, the House of Bondage,' and passing through the Red Sea, were 'all baptised in the Cloud, and in the Sea,' and 'came unto the Mountain of God, which is Sinai.'<sup>3</sup>

'Moses kept the flock of Reu-el his father-in-law,' the Shepherd, or Friend of God, 'prince-priest of Midian, and he led the flock to the backside of the desert and came to the Mountain of God, even to Horeb.'<sup>4</sup>

'And He said, "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest *is* holy."'

(Observe the present tense: 'it is holy ground,' *i.e.* already holy; and *cf.* Jacob's vision at Beth-El, 'Surely the Lord *is* in this Place' [Gen. xxviii. 16-18, xxxi. 13]. It is obvious that the idea is not that JHVH came to Jacob, but that Jacob was unconsciously guided to the spot where there was already A LADDER set between earth and heaven, and where therefore the Godhead was peculiarly accessible. In the place where He has set a memorial of His name, He comes to His worshippers and blesses them [Ex xx. 24; Neh. i. 9; *cf.* Judg. vi. 26, *mg.*; 'in the *ordered* Place'].)

And He said, 'Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought

<sup>1</sup> Jer. xvii. 12; Isa. lxvi. 1; Ps. cii. 19, 20; Ex. iii. 7, 8; 2 Chr. vii. 3.

<sup>2</sup> Ex. iii. 1, v. 1, 3, x. 9. The Hebrew 'Chag' is the same as the Arabic 'Haj,' and *sig.* 'a pilgrimage to a Sanctuary.' *Cf.* Ex. xii. 14, xxiii. 14; Deut. xvi. 15. *Bible Dict.* art. 'Feasts and Fasts,' p. 860. See MAP.

<sup>3</sup> 1 Cor. x. 1, 4. 'The whole region is called Horeb, . . . and the entire mountain was sacred ground.' *Relig. of Semites*, pp. 115-118, 155.

<sup>4</sup> *Anc. Heb. Trad.* pp. 278, 279, 281. *Cf.* Ex. ii. 16, *mg.* 18; Num. x. 29, R.V.



forth the people out of Egypt, ye shall serve God upon this Mountain.’<sup>1</sup>

There Israel camped before the Mount. . . .

And JHVH said unto Moses . . . ‘Thou shalt *set bounds* unto the people *round about*, saying, Take heed that ye go not up into the Mount, or touch the border of it: whosoever toucheth the Mount shall surely be put to death.’ (Cf. Heb. xii. 18.) . . .

It came to pass on the third day in the morning, that there were thunders and lightnings, and a thick Cloud upon the Mount, and the voice of the Trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the *nether part of the Mount*.

And Mount Sinai was altogether on a smoke, *because JHVH descended upon it in Fire*: and the smoke thereof ascended as the smoke of a furnace, and the whole Mount quaked greatly. And when the voice of the Trumpet sounded long, and waxed louder and louder, Moses spake and God answered him by a VOICE. JHVH came down upon Mount Sinai, on the top of the Mount; and JHVH called Moses up to the top of the Mount; and JHVH said unto Moses, ‘Go down, charge the people, lest they break through unto JHVH to gaze, and many perish. . . . *Set bounds about the Mount, and sanctify it.*’ . . . And the people stood *afar off*, and Moses *drew near* unto the thick darkness where God was. And JHVH said unto Moses, ‘Ye have seen that I have talked with you from heaven.’ . . . And Moses rose up early in the morning, and builded an *Altar under the Hill*, and *twelve pillars*, according to the twelve tribes of Israel . . . and offered burnt-offerings, and sacrificed peace-offerings of oxen unto JHVH. . . . Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel: and they saw the God of Israel: and there was *under His feet* as it were a *paved work* of a sapphire stone. . . . And Moses took the blood and sprinkled it on the people, and said, ‘Behold the Blood of the *Covenant* which JHVH hath made with you.’ . . . Also they saw God, and did eat and drink. And JHVH said unto Moses, ‘Come up to Me into the Mount; and be there, and I will give thee tablets of stone, and a law, and commandments which I have written; that thou mayest teach them.’<sup>2</sup>

And Moses went up into the Mount, and a cloud covered the Mount. And the Glory of JHVH abode upon Mount Sinai . . . and the sight of the Glory of JHVH was like devouring Fire.

On two occasions Moses ‘stayed forty days and forty nights *in the Mount with God*,’ receiving from Him the

<sup>1</sup> Ex. ii. 16, *mg.*, iii. 1, 5, 12, iv. 27, 53; 1 Kings xix. 8 calls it ‘the Mount of God,’ x. 33 ‘the Mountain of JHVH.’

<sup>2</sup> Ex. xix. 2, 12, 16–20, 21, 23, xx. 21, 22, xxiv. 4, 5, 8–12, 15–18, xxxii. 16, xxxiv. 28. Cf. Deut. iv. 4–36, v. 5. ‘As transparent glass,’ Rev. xxi. 21.

Divine Oracle, the COVENANT for Israel (*cf.* Ex. xxxiv. 28 ; Deut. ix. 9, 12, 18, x. 10 ; Heb. ix. 4). Is it not reasonable to suppose that he spent this time *in* the ancient Sanctuary of Sin which had existed there from time immemorial, rather than upon the inaccessible crags amid the clouds of Sinai, with which *religious Art* has familiarised us ?

### § 2. *The Divine Covenant and its Symbols*

In the Temple of El-lil, the temple of completion,  
A place of drinking and eating, for Beauty constructed.

*Cf.* The MASTER saith: Where is My guest-chamber, that I may eat the passover with My disciples ?—Mark xiv. 14, R.V.

As man's ordinary fare originally consisted in bread, fruit, and milk, the slaughter and eating of flesh was essentially a religious act accompanied by, or rather identified with, Sacrifice. The meat, first laid on the altar and offered in consecration to the Deity, became Holy food, and was then partaken of by His favoured worshippers with all manner of rejoicing in communion with Himself.

Consequently a Sacrifice meant a Banquet, *or* 'to set out a Feast,' and hence the rare luxuries of meat and wine became symbolic of great Joy.

*Cf.* 1 Sam. ix. 12, *mg.* 13: 'The people will not eat until Samuel come, for he blesses the sacrifice and afterwards they eat that be bidden.' Judg. ix. 27 ; Deut. xii. xiv. 23-26 ; 1 Kings iii. 15, &c.

Gen. xxxi. 54: 'Jacob offered sacrifice upon the Mount [*mg.* killed beasts], and called his brethren to eat bread.' 1 Sam. xx. 6, 29: 'There is a yearly sacrifice there for all the family. . . . Our family hath a sacrifice in the city.' Hos. viii. 13 ; Ex. xxiii. 18: 'My sacrifice [*mg.* feast]'; xviii. 1, 2: 'And . . . took a burnt-offering and sacrifices for God . . . to eat bread before God.' . . . 'They that have garnered it shall eat it and praise JHVH ; and they that have gathered it shall drink it in My holy courts.' Is. lxii. 9, *Var.*

The COVENANT *with* GOD was then renewed with every sign of joy in this divine Trysting-place.<sup>1</sup>

I will offer in His Dwelling an oblation with great gladness. (Ps. xxi. 7, P.B.V.) Blessed is the people that know the Trumpet

<sup>1</sup> See pp. 34, 261, note 2. Bêrith, 'covenant, bond.' *W.A.I.* iv. 13.

sound [the festival-shout]; who walk, O JHVH, in the Light of Thy Countenance.—Ps. lxxxix. 15. See Wellhausen. Cf. Ezek. xxvii. 13, R.V. ; Ps. xxvii. 6 : Sacrifices of Joy, *mg.* 'shouting,' R.V. *mg.* 'Trumpet-sound,' 'with joyous music will I offer sacrifice' (Wellhausen).

Jeremiah likens the shouts of the Chaldeans' storming party in the Temple-courts to the noise of a solemn Feast. (Lam. ii. 7, cf. Nehemiah xii. 43 ; 'Cheerful feasts,' *mg.* 'solemn times,' Zechariah viii. 19 ; Hosea calls it 'Mirth,' 'Very great Gladness,' ii. 11, viii. 17 ; cf. 1 Chr. xxix. 20–22 ; 2 Chr. xxx. 21, vii. 10, 'glad and merry in heart.')

Such a Sacrifice was piacular, *i.e.* atoning for, as well as consecrating, the offerer.

He maketh Peace in His High-places.—Job xxv. 2.

Gather My people together unto Me, those which have made a Covenant with Me by sacrifice.—Ps. l. 5.

*In all the older forms of Semitic ritual the notions of Communion and Atonement are bound up together—'at-one-ment' being simply an act of communion designed to wipe out all memory of previous estrangement. When the English Bible was translated the word Atonement meant to attune, to bring to the same tone, i.e. into harmony ; in this sense it is used by Shakespeare and Milton, and Bunyan speaks of God 'putting the soul into tune for Himself.'*

This is of peculiar interest, because the Sumerian traditions of Creation attribute the Fall of the anarchist-angels to their having tried to introduce *discord* into the harmonious choruses of the sky :

Who in the midst of His heavenly chorus had shouted evil blasphemy . . . spoiling, confusing, and confounding the hymns of praise.<sup>1</sup>

The idea of Communion with the Friend-God by means of a Feast *preceded* the thought of expiation, reconciliation and atonement by Sacrifice.

The Rabbis very beautifully say that the four letters

<sup>1</sup> *Biblical Archaeology*, iv. 349. See pp. 250, 353.

which spell the Hebrew word 'Altar' point to Forgiveness, Justification, Blessing and Life.<sup>1</sup>

An extract from Dr. Legge's translation of the Chinese Emperor's prayer at the great annual sacrifice comes in appropriately here :

Far distant here, I *look up* to Thy heavenly Palace : Come in Thy precious Chariot to the altar.<sup>2</sup> Thy servant, I bow my head to the earth reverently expecting Thine abundant grace. All my officers are here arranged along with me, joyfully worshipping Thee. All the Spirits accompany Thee as guards (filling the air) from the east to the west. . . . O that Thou wouldest accept our offerings, and regard us, while thus we worship Thee, whose Goodness is inexhaustible.

The likeness to the Christian *Ter Sanctus* can hardly be overlooked by an honest mind :

Therefore with Angels and Archangels and with all the company of Heaven we praise and glorify Thy Holy Name ; &c.

SACRIFICE was not the only Covenant-symbol, but so were also the SHEWBREAD<sup>3</sup> and SABBATH (the observance of which as an Atonement-day was more rigidly enforced than even the strictest of Puritans could desire ; and the Jewish Sabbath was in close conformity to that of Sumêr).

I gave them My Sabbath<sup>4</sup> to be a sign between Me and them, that they may know that I, JHVH, sanctify them ;<sup>4</sup>

and the Bible speaks of CIRCUMCISION as being not simply 'the Sign of the Covenant,' but also 'THE COVENANT itself' :

*My* circumcision, *My* everlasting Covenant.<sup>5</sup>

The Sabbath was 'a perpetual Covenant—a Sign for ever'—which clearly shows that God's covenant was made with the human family—'whom His hands created'—and not merely with its Hebrew branch.

<sup>1</sup> *Jewish Encyclopedia*, p. 466.      \* *i.e.* The Chariot of the Cherubim.

<sup>2</sup> Ex. xxvi. 30 ; Lev. xxiv. 8.

<sup>3</sup> Ezek. xx. 12, 13 ; Ex. xxxi. 13-17 ; Lev. xix. 3 ; Isa. lviii. 13.    Sayce, *Hib. Lect.* pp. 74, 76, note 2.

<sup>5</sup> Gen. xvii. 4, 7, 8, 10-14 ; Acts·vii. 8 ; Deut. xxx. 6.

God when Himself to Israel He revealed  
 Their reprobation never sealed.

Bishop Ken. *Epic of Hymnothes.*

Circumcision was practised as a sacred rite by the Egyptians, Babylonians, Phœnicians, &c., and was also common among the Ethiopians, many American tribes and South Sea Islanders, from the earliest epoch.

There was also the RAINBOW COVENANT. The story is very similar to that in Gen. ix. 12–17. When Adra-khasis left the Ark and had offered sacrifice upon the Peak of Nizir,

Istar at her coming lifted up the Great Gems which Ânu had made to adorn her, and said, 'By Mine azure collar I will never forget! These days will I bear in mind and nevermore forget.'<sup>1</sup>

Some translate in preference 'By these precious stones on my Breast will I never forget'; thus harmonising with the truth underlying the jewelled Breastplate borne by Israel's High Priest upon his heart 'as a Memorial continually' when he went in before JHVH.<sup>2</sup> This wondrous neck-ornament was also worn by the chief Priest at Memphis, as his distinctive sign of office, during the XVIIIth and XIXth dynasties, shortly before the time of Moses, and was the *same* as that borne by his predecessor under the IVth dynasty, B.C. 3991. (Ancessi.)

Very curiously, the colours of the gems in the Jewish Breastplate 'were arranged with a striking regard to the natural gradation of Rainbow-tints; the red and yellow tints on one side, the green and blue on the other.'<sup>3</sup>

Others, again, suggest that the idea is of the Archway of Heaven, supported by two Pillars 'which Ânu set up for His Glory.' (Cf. p. 214.) It bears a singular likeness to the

<sup>1</sup> Sayce, *Hib. Lect.* p. 380, note 3. Isaiah xlix. 16.

<sup>2</sup> Ex. xxviii. 29, 30. A few years ago a golden breastplate was found at Stonehenge, said to be somewhat similar to that worn by the Hebrew High Priest.

<sup>3</sup> Adolf Erman, *Aegypten und ägyptisches Leben im Alterthum*, quoted in Hommel, *Anc. Trad.* pp. 282-4. See picture lxxvii. *Oxford Teacher's Bible.* Cf. Hymn, Sayce, *Hib. Lect.* pp. 490, 491, where the Breastplate is specially connected with El-lil. *Bible Educator*, vol. iv. p. 36.

rainbow held by the Chinese Thunder-God, which is represented as a dragon with two heads, each of which touches the ground.<sup>1</sup>

It is of special interest to note that the 'word *zikurat* comes from *zakar*, which both in Assyrian and Hebrew means a *Remembrance*, souvenir, or memorial-monument.'<sup>2</sup>

There was also the COVENANT of CLOTHES, illustrated in 1 Sam. xviii. 3, 4, by David and Jonathan; 1 Kings xix. 19, 2 Kings ii. 8, by Elijah and Elisha; and in the Gospels by the woman who by touching the hem of our Lord's garment entered into a most sacred bond with Himself:

She said within herself, 'If I may but touch the hem of His garment I shall be whole.'—Mark v. 27, 28, vi. 56, *mg.*; Matt. xiv. 36.

Very rich vestments were presented for the statues of the gods, and also for the priests and worshippers<sup>3</sup> in Babylonia, as votives with similar intention. At Isé, on April 17, is held the Feast—'Presentation of Clothing.'

'Holy garments, beautiful, festival robes,' were a votive offering in Israel:

Purify yourselves, and *change your garments*; and let us arise and go up to Bethel.—Gen. xxxv. 2, 3. Ps. xvi. 9, *mg.* R.V.; Isai. iii. 22, R.V.; lii. 1. See pp. 82, 153, 217, 222.

Every service demanded the use of special vestments:

Finely wrought garments for ministering in the Holy Place.

In times of fasting and mourning because of Divine anger, they stripped off their jewels; but, when sure of His favour, they donned 'garments of gladness.'

*Cf.* Ex. xxxiii. 4-6; xxxv. 19-21; xxxix. 41, R.V.; Ezra ii. 69; Judith ix. 1; x. 1, 3; Ezek. xlv. 19-21. 'They shall not sanctify the people with their garments.' 2 Kings x. 22. 'Bring forth vestments for all the worshippers from the vestry.'

Wedding-garments were also provided by the Master of a Feast, hence the guest was *without excuse* if he failed to wear one. (Matt. xxii. 11.) Perfumed clothes were con-

<sup>1</sup> *Early Spread*, p. 94.      <sup>2</sup> Vigoureux, *La Bible*, pp. 391, 394. See p. 345.

<sup>3</sup> *Relig. of Semites*, pp. 452, 453; Sayce, *Hib. Lect.* p. 82.

sidered very holy by the Semites. (Cf. Gen. xxvii. 15, 27; Ps. xlv. 8.)

In the Sumerian marriage ceremony, the priest taking a thread from each garment tied both into a knot—the ‘marriage knot’—giving it to the bride to keep.

In the inspired hymn of the Aryans it is said :

With the sweetest song I lay hold of Thy garment,  
O Indra, as a son lays hold of his Father’s garment.<sup>1</sup>

As clothes were rent at death, so the rending of the Saviour’s coat on Calvary, and the ‘Veil of the Sanctuary,’ signified ‘the death of the Testator,’ and broke the Old Covenant. It was ‘rent in twain *from top to bottom.*’ Dr. Edersheim points out that this reversed order implies supernatural means, signifying that thus ‘the Way into the Holiest was now made manifest.’ (Cf. Ex. xxviii. 32; Matt. xxvii. 40, 50, 51, R.V. *mg.*; John xix. 23, 24; xx. 30; Heb. ix. 8, 12, 15–17.)

There was also a Covenant of SALT (Num. xviii. 19), of BLOOD and of MILK, each of which constituted *Kinship*: a Life-bond with God, a firm treaty of Peace.<sup>2</sup>

‘The Law of the desert,’ explains Robertson Smith, ‘is not dependent on the actual use of mineral salt with the food by which the bond is constituted: Milk, *e.g.*, will serve the purpose. . . . By the Law of the desert the Covenant of Salt, to this day, binds the parties not only to do each other no wrong, but to help and defend each other as if brothers—and the whole clan is bound by the fact.’<sup>3</sup>

Salted with the salt of the Palace.

Thou shalt not suffer the Salt of the Covenant of thy God to be lacking.—Lev. ii. 13; Ezra. iii. 14; vi. 9.

Salt was an integral part of the Incense offering—‘tempered together’ [*i.e.* seasoned with salt].

The ‘Covenant of Salt’ *includes* Chastisement, the rod and stripes. (Cf. 2 Chr. xiii. 5; 2 Sam. vii. 14, 15; Heb. xii. 6, 7; 2 Kgs. ii. 21.)

<sup>1</sup> *Rig Veda*, viii. 53, 2.

<sup>2</sup> M. M. *Anthrop. Rel.* pp. 190, 191. For Covenant of Hair see pp. 348–350.

<sup>3</sup> *Relig. of Semites*, pp. 230, 270–274, 321–325, 335, 336.

<sup>4</sup> Lev. ii. 13; Ex. xxx. 35, *Var.*; Num. xviii. 11–19; Ezek. xliii. 25; Mark ix. 49.

§ 3. *The Cherubim*

At the Threshold of Êsagila colossal bulls and enormous serpents stood at the Gates, the equivalent of the Hebrew Kerûbim who guarded the entrance to Eden, and of the cherubs and palm-trees seen alike on walls and doors in Solomon's sanctuary, in Ezekiel's dream-temple, and in Assyrian temples<sup>1</sup> (Esarhaddon speaks of placing these colossi who 'turn themselves against the wicked, to *protect* the footsteps and cause peace on the path of the King'); and the Chariot of the Cherubim specially commanded to be made 'after the Pattern.'

*Cf.* 1 Chr. xxviii. 18; Ezek. x. 18-20. 'This is the living creature that I saw under the God of Israel by the river Khebar, and I knew that They were Cherubim.' . . . 'They were so high that *They were dreadful.*' Ezek. i. 18.

The Assyrian word *kirabu* is akin to *karâbu*, to bless, and *karûbu*, mighty, powerful—'Cherubim of Glory' the writer to the Hebrews calls them (ix. 5).

In Japanese Buddhist temples the first large Porch is called Ni-ô-mon, *i.e.* 'the Gate of the Two Kings' ('the two Door-keepers,' Indra and Prâgapati of the Upanishads). Two gigantic figures of terrifying aspect placed there to scare away demons, are 'ministers with arrows,' in Shinto temples, like the scorpion-men in the Gilgames-Epic.<sup>2</sup>

While the body is burning the Hindu priest recites :  
'Go forth on those ancient Paths on which our forefathers departed. Thou shalt see the two Kings . . . Yâma and the God Varuna.' *Rig Vêda*, x. 14, 7.<sup>3</sup>

In tradition, Griffins guarded the treasures concealed in Arâlu, 'the Mountain of Gold.'

(*Cf.* Ezek. i. 4; Job xxxvii. 22. 'Out of the North cometh Gold.')

In India similar beings guard the Soma of immortality.

From the Scythians the Greeks derived the fable of the gryphon-guarded sacred gold in the Far-north-mountain which, passed on from age to age, reappeared in Virgil and Pliny's writings.

<sup>1</sup> Gen. iii. 24; 1 Kings vi. 29, 31-35; Ezk. iv. 1, 18-20, i. 4-6, x. 15, 20.

<sup>2</sup> In China *tapirs* are placed over temple doors to scare off plague.

<sup>3</sup> M. M. *Orig. of Rel.* p. 250; *Theos. Rel.* p. 121; *Light*, pp. 2, 3, notes.



To this legend Dante also refers :

Four animals, each crown'd with verdurous leaf,  
 With six eyes each was plumed ; the plumage full  
 Of eyes ; and the eyes of Argus would be such,  
 Were they endued with life . . .

But read  
 Ezekiel ; for he paints them come by Chebar's flood  
 In whirlwind, cloud and fire.<sup>1</sup>

§ 4. *The 'House of the Mountain'*

at Nipur was a rectangular oblong, and stood on the N.W. edge of the great Pavement before described, facing S.E. The ascent to its terraces began a little to the *south* of the great Altar, as at Jerusalem :

The entrance for the middle side-chambers was to the south side of the Sanctuary, and by winding stairs they went up by the middle [story] and through the middle to the third.—1 Kings vi. 8.

This Causeway was relatively quite *narrow*, and the ascent very gradual ; but whether there were steps, or merely an inclined plane, cannot now be determined.

The angles of the Tower, like those of Sin's zikurat at Ur, were oriented roughly to the cardinal points,<sup>2</sup> or, more exactly, N.E., S.E., N.W., S.W., just as the Japanese recognise '*eight faces*' or points of the compass, and eight directions into which the Heaven-River flows from the Pole.

Ezekiel thus describes the temple of his vision :

The fore-front of the House stood toward the East . . . there was an enlarging, and a winding about still UPWARD to the side chambers : for the *winding about* of the House went *still upward* round about the House : . . . I saw also the height of the House round about [the Revised Version reads : 'I saw that the House had a *raised* basement round about'].—xli. 7, 8.

Ur-gur (a king of Ur, c. 3000, who restored many temples) was noted for the *wideness* of his basements, which afforded such space for the magnificent processional marches,

<sup>1</sup> *Purg.* xxix. 92-102, 106-110, Carey (*cf.* Plumptre, note 108), xxxi. 18, 82, 112, 113, 120-122.

<sup>2</sup> Peters, *Nipur*, vol. ii. pp. 124, 125. But, for some reason at present unexplained, the *sides* of Bil-Marduk's temple at Babylon faced the cardinal points, like those of the Great Pyramid at Giza.

1 Kings vi. 8, 'Winding Stairs'; 2 Chr. ix. 4, 11, 'the Ascent; Terraces to the House of JHVH'; *mg.* Stairs; *cf.* Ps. lxxxiv. 5, R.V.<sup>1</sup>

Ezekiel says that the Temple had 'square posts'; and Asurbanipal (c. B.C. 668) built a wall at Ê-kur relieved by square half-columns.

There was a practical uniformity in the interior arrangements of the temples of Egypt, Sumêr, Phœnicia, Assyria, and Israel. Each had a vestibule, or *pronaos*; a main hall, 'Presence-Chamber' or Audience Hall, *naos*, or 'Holy Place,' where stood the table of Offerings and, beyond, the Shrine of the *papâkha*, or Ark, the veiled 'Holy of Holies' (answering to the *adytum* in Greek temples), which lay in the westernmost part of the Mountain of the zikurat.

(*Cf.* 1 Kings vi. 3, 5, 17, 33, A.V., where 'temple' should be read 'nave,' *lit.* the *pronaos*, or hall; and vv. 5, 16, 19, 20-23, 31, 'oracle,' 'chancel,' *lit.* the inmost sanctuary, commonly called the Holy of Holies.—*Var.*)

It may be useful to know that at Ur, which was another most revered and renowned seat of worship throughout the whole of Assyro-Babylonian history, the basement was as high as the roofs of the surrounding houses, and still rises 20 feet above the plain. This temple towered high against the sky in the *northern* quarter of the city, just like that of Jerusalem.

Beautiful in elevation . . . is Mount Zion *on the north*, the city of the great King. 'In the extremest north,' says Wellhausen, *i.e.* the true abode of God (*cf.* Ezek. i. 4), 'God hath made Himself known in her palaces as a High Tower.' Ps. xlvi. 2, 3, R.V. *mg.*

In Japan the N.E. is regarded as the quarter whence evil advances, and to ward off its malevolence it is advisable to build a sanctuary *as a protecting barrier* where constant litanies and services can avert or counteract its approach.

The great breadth of its Platform was well adapted for ceremonial processions. On it was built a rectangular

<sup>1</sup> 'The Causeway of the going up,' 1 Chr. xxvi. 16, 18, a kindred word is *Ladder*, Gen. xxviii. 12; 'courses' Judg. v. 20; 'highway,' Jer. xxxi. 21; Isa. lxii. 10. *Cf.* Isa. vii. 3, xxxvi. 2, *mg.* 'causeway'; 1 Sam. vi. 12, R.V. *mg.* 'raised way.' 'Rising Way,' *Nebuchadrezzar's inscription.*

oblong 198 feet by 133 feet, whose side-walls were relieved by square half-columns. Above this was another smaller stage, the whole rising to a height of 70 feet. On the *N.E. side* of this upper terrace are the remains of an entrance or approach to the building, which originally surmounted the zikurat or High Place.<sup>1</sup>

The outer walls of its Tower were covered with azure tiles, while the beams and panels within were of rare cedar and cypress wood from the forests of Phœnicia and Lebanon, inlaid with thin leaves of gold, and mosaic panels of white marble, alabaster, onyx and agate cut and polished. Tiglathpileser II. (B.C. 747) describes these ‘beams of tall cedars sweet to smell, and doors of cedar and cypress—hospitable to him that entereth them—the scent whereof refresheth [*lit.* bloweth on] the heart’ (see p. 131, n. 4).

Within the Sanctuary was the Image of Nannar the Glorious, ‘the God of Glory’ who appeared to Abram and bade him leave his homeland for a new world.

Gudea (B.C. 3800) constructed ‘a sanctuary of fragrant cedar-wood . . . the place of his Oracles,’ in the temple of the Storm-god, bringing gold dust from the mountains of Midian to adorn it; and describes it as the ‘dark, or inner chamber.’ It was ‘shut off’ by a veil from the Holy Place, just like the Holy of Holies of Israel: hence its name, the *parákkku* (Heb. *parōcheth*).

‘A tent over the Dwelling Place’ (Ex. xxvi. 7).

‘The King said unto Nathan the prophet, See now, I dwell in a House of Cedar, but the Ark of God dwelleth within curtains’ (2 Sam. vi. 6; vii. 2, 6; Heb. xi. 9, R.V. 10; Gen. xxv. 7).

The only light therein was when the bright cloud of the Shekinah-Presence descended. (Cf. ‘*JHVH appeared* in the tabernacle in a Pillar of the Cloud, . . . over the door of the Tent’—‘the Brightness of *JHVH*’s Glory’—Deut. xxxi. 15; 1 Kings viii. 10, 11; Ezek. x. 4.) The nearer the worshipper approached to the darkness, the nearer he was to the Lord of Sabaoth, the Lord of hosts, who dwelt between the cherubim—veiled behind the clouds.<sup>2</sup>

<sup>1</sup> Peters, *Nipur*, vol. ii. p. 297; *Dawn*, p. 630.

<sup>2</sup> See p. 21.

The *thick darkness* where God dwelt.<sup>1</sup> Cf. Ex. xx. 21; 2 Sam. xxii. 12; Ps. xviii. 11, xci. 1, civ. 2, cxxxix. 12. Pray to thy Father which is *in Secret*. Matt. vi. 6; Hab. iii. 4; 1 Tim. vi. 16; 1 John i. 5.

The seventh month (September–October) was Dul-azagga, ‘the Holy of Holies,’ and Tasrītu, ‘the beginning.’ (Hommel.) The word ‘dwell’ is from the Hebrew ‘shāken,’ and is so translated in Ex. xxix. 45, 46; Num. xxxv. 34; Ezek. xliii. 7, 9; Zech. ii. 10, 11. It is the root of the word *Shekinah*, which the later Jews used to describe the dwelling of God among His people. The same word *shāken* is used in Gen. iii. 24 (which the A.V. translates ‘placed’); hence this passage has been rendered ‘He dwelt [*i.e.* tabernacled] at the east of the garden, and placed on its edge cherubim,’ &c. Dr. Kitto says that this reads literally: ‘And He *dwelt* in a Tabernacle on the edge of the Garden of Eden, and placed before it Cherubim and a flaming Sword which turned every way to guard the Way of the Tree of Life.’ With this view cf. ‘A Sin-offering lieth *at the Door*,’ and ‘Cain went out *from the Presence* of the Lord’ (Gen. iv. 7, 16). The ‘Book of the Secrets of Enoch’ says that after Adam was driven out of Eden, God abode under the Tree of Life.<sup>2</sup> *Shekinah* is the same word as the Arabic *sakinat*, *sig.* tranquillity or security.<sup>3</sup>

At Babil the shrine was called Ê Kua, the ‘Dwelling-Place’; and this most strikingly coincides with the name of Israel’s sanctuary—the Tabernacle, *lit.* the Dwelling-Place:

Let them make Me a Sanctuary, that I may dwell among them.—Ex. xxv. 8, 9, *Var.*; Ps. xlvi. 4, *Var.*, lxxxiv. 1, 2, R.V.

It was also designated Dul-azagga, ‘the brilliant chamber of Marduk,’ and represented the eastern sky from whence the sun issues on his daily journey ‘as a Bridegroom coming out of his chamber, and rejoicing as a strong man to run his race.’<sup>4</sup> Nebuchadrezzar mentions that he brought choicest

<sup>1</sup> Dr. Milligan suggests that ‘the emblem of Darkness is employed when the *judgment* aspect of the Almighty is prominently brought into view.’

<sup>2</sup> *Jewish Encyclopedia*, art. ‘Apocalypse.’ See pp. 85, 218–273.

<sup>3</sup> Sale’s *Korān*, ch. ii. note K.

<sup>4</sup> Ps. xix. 5; Luke v. 35.

cedars from the noble forests of Lebanon, overlaid the roof with shining gold, 'silver and gold, and made it to glisten like suns,' making it bright with precious stones, onyx, alabaster, and 'glittering gold to adorn the sanctuary of Marduk's lordship gloriously.'

There the Deity 'dwelt on the Throne of the Shrine supreme,' and it was the divine Council-chamber.<sup>1</sup>

In this shrine at Êsagila there was set a Dragon, surrounded by monsters, vipers, a hurricane, a raging hound, &c., and a deep sea or abyss—all emblematic of Marduk's great Conflict with and Victory over 'the Dragon of chaos and the depth of the sea,' and the two mystic serpents of Darkness and Night who in the contest had wounded Marduk's heel, while with His cruciform mace He bruised the head of Tiâmat, the source of all ill. (Gen. iii. 15.)

As the *earliest* texts ascribe this victory to El-lil<sup>2</sup>—'the older Bil'—we may reasonably conclude that in His original temple Ê-Kur, a similar chamber of imagery existed, like those yet found in Chinese temples.<sup>3</sup>

Art thou not that Arm of JHVH that wounded the Dragon? . . .

In that day JHVH with His sore and great and strong sword shall punish the piercing serpent, even Leviathan that crooked serpent; and He shall slay the Dragon that is in the sea.—Is. li. 9, xxvii. 1; Rev. xii. 7-10.

Upon the Mercy-seat the Oracle was delivered. ('Mercy-seat,' Ex. xxv. 17, *lit.* Place of Atonement, *Var.* Cf. Rom. iii. 25.)

In a small temple at Balawat, Mr. H. Rassam excavated a Mercy-seat like a coffer or Ark, containing two cuneiform tablets on which probably the Laws were written.

*Cf.* Thou shalt put the Mercy-seat above upon the Ark; and in the Ark thou shalt put the Testimony that I shall give thee.

<sup>1</sup> Sayce, *Hib. Lect.* p. 64.

<sup>2</sup> Jastrow, pp. 414, 432, 539.

<sup>3</sup> Sayce, *Hib. Lect.* pp. 63 n. 1, 277, 369-373; *Early Spread*, pp. 93, 94. 'At Kasuga, the ancient Shintō sanctuary of Nara, the interior of the chapels is concealed by a fine bamboo curtain, and the middle chapel, into which the pilgrims may gaze, presents to view only a screen painted with mythical beasts.' Scidmore, *Jinriksha Days*. See pp. 218, 281.

And *there* will I meet with thee and will commune with thee from above the Mercy-seat. Ex. xxv. 21, 22; Num. vii. 89; Heb. ix. 5, R.V. *mg.*; Rom. iii. 25.

The Greek reads 'the propitiatory,' and this thought is involved in the publican's prayer by which he went down to his house justified: 'God be *propitiated* towards me the sinner.' (Luke xviii. 13; Num. ix. 11, 15; 1 Kings. viii. 6, 9, 21.)

The priests brought in the Ark of the Covenant of יהוה unto His place, into the Oracle of the House, to the Most Holy Place, even under the wings of the Cherubims. . . . The Ark wherein is the Covenant of יהוה which He made with our fathers. There was nothing in the Ark save the two tables of stone, which Moses put there at Horeb, when יהוה made a Covenant<sup>1</sup> with the children of Israel, when they came out of the land of Egypt.

This inmost shrine was rarely visited, and curtained off from profane gaze by a Veil through which, his old robes having been 'hid away,' the High Priest of Israel, clad in White Robes of expiation, entered 'the Holiest of all' alone, 'tasted death,' and thus *passed into the heavens*.<sup>2</sup>

In Egypt the door of the shrine was usually sealed with the royal seal. The Chief Priest was called the 'Master of Visions,' because he only besides Pharaoh might penetrate behind the Veil (*i.e.* 'enter heaven'), to behold Râ, 'his Father,' face to face.<sup>3</sup>

I will behold Thy Face in righteousness.  
For Thee my flesh pines, as in a parched land. . . .  
As once I saw Thee in the Sanctuary,  
Beholding Thy power and Thy Glory.<sup>4</sup>

When Thou hadst overcome the sharpness of death, Thou didst *open* the Kingdom of heaven to all believers.—*Te Deum*.

A Golden Incense-Altar stood before the Ark within the Veil. (*Cf.* 'The Golden Altar which is before God.' Rev. viii. 3, ix. 13; Ex. xl. 5; Heb. ix. 4, 6, 7.)

Outside the Veil was the Golden Table of Presence-Bread;

<sup>1</sup> The French render this word Covenant rather as 'alliance'; see p. 161.

<sup>2</sup> Heb. ii. 9, iv. 14; Rom. vi. 23; *Temple*, pp. 99, 305, 313, 315, 317. See pp. 94, 341.

<sup>3</sup> 1 Cor. xiii. 12; Judg. vi. 22, 23.

<sup>4</sup> Ps. xvii. 15, lxiii. 1, 2. Wellhausen says: 'as a ray from God; *cf.* Pindar's "*augè Diós*."'

akin to and symbolic of 'the Royal table of Propitiation' in Amenti, where the favoured ones in the Presence of Unnefer received the aliments on the Altars of the great God and 'triumphed over their foes in the underworld for ever and ever.'<sup>1</sup>

In the Shrine of His Tent will I offer sacrifices of joyousness.—Ps. xxvii. 6.

When the Deity came forth from His Presence-Chamber there was great rejoicing.

The service in the Temple opened with a hymn in praise of His Ark, and the following magnificent hymn may well be compared to the *Te Deum laudamus* of St. Ambrose :

O King of lands, Lord of the world !  
 O King, Firstborn of Ia, powerful over heaven and earth !  
 Mighty Lord of mankind, King of the world, God of gods !  
 Prince of Heaven and earth, who hath no rival !  
 Companion of Ana and El-lil !  
 The merciful One among the gods,  
 The merciful One who loveth to give life to the dead—  
 Marduk ! King of Heaven and earth.

Heaven and earth are Thine !  
 All round Heaven and earth is Thine !

The breath that giveth life is Thine !  
 The holy Writing of the mouth of the Deep<sup>2</sup> is Thine !  
 Creator of Mankind, even the black-haired race—  
 All living creatures, as many as pronounce a name and exist  
 in the earth,  
 The four zones, all that therein are,

<sup>1</sup> Renouf, *Hib. Lect.* 'Sepulchral inscriptions,' p. 133. *Bk. of Dead*, ch. clv. At El-Amarna in the temple of Atum, 'the Inaccessible' (Tmu), built by Khun-Aten, there is a table of offerings laden with bread. Cf. Ex. xxiv. 30.

<sup>2</sup> Ia was called 'the Deep; the wisdom Lord of the deeps.' 'Thy judgments are a great Deep. . . Far above, out of sight. The Depths of the Sea are in Thy Hand.' Ps. x. 5, xxxvi. 6, xc. 4; Rom. xi. 33. Of Râ the Egyptians said: 'Thy Secret is in the depths of the secret waters and unknown.' Cf. Ps. lxxvii. 19. 'Thy Path is in the great waters, and Thy footsteps are not known.' 'The writing of Ia gives rest to the heart,' says a penitential psalm. 'Thy words were found and I did eat them; and Thy Word was unto me the joy and rejoicing of mine heart.' Jer. xv. 16.

All the Angel-hosts of heaven and earth, whatever be their  
number,  
Worship Thee and bow to Thee their ears!<sup>1</sup>

Thou art the good colossus,  
Thou art the God who givest life to the dead ;  
Thou art the God who maketh the sick whole,  
The merciful One who loveth to restore the dead to life ;  
Marduk, King of Heaven and earth together,  
Thy Name I celebrate, Thy Majesty I declare.  
Let the gods exalt the memory of Thy Name, let them magnify  
and exalt Thee.<sup>2</sup>

As the sun, in his annual course, 'climbed the heavens,' ascending what modern astronomers know as 'the Great Spiral,' through the seven mansions of the sky to the zenith, so did these old-world pilgrims endeavour, in beautiful symbolism, to wend their way up the Rising paths of the sanctuary to its crowning Shrine, and thus *follow Him* who led the grand procession of the stars through space. Indeed, this was the devout Egyptian's highest ambition for his soul after death.<sup>3</sup>

Ye from the heavens your impulse first receive,—

Light too is given, or well or ill to live ;  
And free volition, which although it stay  
Faint in first fight with those star-destinies,  
*Conquers at last*, if trained in Wisdom's Way.

*Purg.* xvi. 73-78. Plp.

Mighty sovereigns esteemed it an honour to scatter incense before the Ark in these solemn processions and thus, 'following the course of their God,' set an example to their subjects.<sup>4</sup>

The Jewish kings, David and Hezekiah, when sick, regretfully recalled the time when they led their people in

<sup>1</sup> 'When He bringeth the First-begotten into the world He saith: "And let all the Angels of God worship Him."' Heb. i. 6.

<sup>2</sup> Sayce, *Hib. Lect.* p. 99.

<sup>3</sup> *Dawn*, pp. 206, 207; Dan. xii. 3; Judg. v. 31.

<sup>4</sup> An inscribed bas-relief at Thebes represents Amenophis II. (B.C. 1414-1379) following the Ark of Amen-Râ, 'the King of the Gods,' which was borne by thirty-two priests. 'Follow God, and become like Him,' urged Pythagoras, who studied at Heliopolis, fifth cent. B.C. Cf. 1 Pet. ii. 21.



festal procession to the House of God ‘with the voice of joy and praise.’<sup>1</sup>

Thus there was a NATIONAL RECOGNITION OF GOD as well as a family and individual worship in the earliest times. In fact the Babylonian king’s title was ‘the prince and servant of God—the shepherd who feeds the sanctuaries of the great gods, the establisher of their sacrifices.’<sup>2</sup>

Gudea describes himself as ‘the constructor of the sacred bark of El-lil, the Gazelle of Nipur’; he also built one for Ia, called ‘the ship of the Divine Antelope of the deep’; whilst 2000 years later Nebuchadrezzar the Great records:

The Bark of Marduk with zariru stones I made to sparkle as the stars of heaven.<sup>3</sup>

The Arks were studded with magnificent jewels; one had an oar with ‘a gold hand, its mast pointed with turquoise.’ Seti I. thus describes an Ark presented by him to Amen-Râ at Karnak:

It was garnished with foreign gold, sparkled with precious stones, and adorned with lapis; it illuminated the river with its splendour, like a sunrise.<sup>4</sup>

#### ‘AS IN HEAVEN—SO ON EARTH’

Nebuchadrezzar’s inscription designates Marduk as ‘the MASTER of the revels and rejoicings of the Igigi and Anunaki’—the ‘shining chiefs of Eridu’—*i.e.* the angel-host of heaven and earth, thus foreshadowing in a wonderful way the visions beheld by Dante in the Paradise of God, and of the joyous angels in Fra Angelico’s frescoes:

‘The garlands, the dance, and other grand rejoicings.’  
     ‘The dancing sons of Light,’  
 ‘Singing to their angelic saraband.’<sup>5</sup>

The records of Hathor’s temple at Dendera describe it

<sup>1</sup> Ps. xlii. 4, R.V.; cf. Is. xxxviii. 15, *Var.* 20.

<sup>2</sup> Asurbanipal’s inscription.

<sup>3</sup> Sayce, *Hib. Lect.* pp. 74, 280, 527.

<sup>4</sup> Vigoureux, *La Bible*, vol. ii. p. 531.

<sup>5</sup> *Par.* x. 76–81, xii. 19–25, xiv. 19–24, xxiii. 95–102, xxv. 99, xxviii. 124–126, xxxi. 97, 98, 112–114, 130–138, L. and P.

as 'the Seat of the Heavenly Dances in the six Heights of Osiris.'

Early Jesuit missionaries to Canada record that the Iroquois Indians called the constellation of the Pleiades 'the Dancers,' for it circles round the Pole-Star.

It was a source of great gladness, as we see when David the King

danced before Jehovah with all his might, when he brought up the Ark of God with gladness, and all Israel shouted with joy. . . . Serve the Lord with mirth.<sup>1</sup>

\* Tashiltu, a name given to a Babylonian *festa*, is the synonym for joy and delight, and testifies to the spirit of rejoicing ever linked with the consciousness of THE DIVINE PRESENCE.

And, in considering the esoteric meaning of the ancient ritual, it is most significant that the Hebrew feast, Châg, when all repaired to the City of the God of Peace to present themselves before the Face of JHVH (Ex. xxiii. 1-17; Deut. xvi. 14), was ever accompanied by a Pilgrimage and celebrated with dances, songs, and joyous processions. Its name, Châg, comes from the root 'to dance, or be joyous,' and is applied exclusively to the Divine trysts which took place at Easter, Pentecost, and Tabernacles.<sup>2</sup>

In perfect harmony with this fact are the opening words of the Egyptian Dirge.<sup>3</sup> 'Songs of praise and glorifying to be said *on the day of burial*,' FOR

'In Thy Presence there is fulness of joy, at Thy right hand there are pleasures for evermore'; and, just *because* 'the Redeemed of JHVH were to return to Zion with singing and everlasting joy,' the exoteric services in His House on earth were so very rich and full of joy:

They shall sing in the Height of Zion . . . for I will turn their mourning into joy, and will comfort them, and make them rejoice for their sorrow.

<sup>1</sup> 2 Sam. vi. 5, 12-17; Pss. c. 2; cl. 1-5; lxviii. 24, 25.

<sup>2</sup> *Temple*, pp. 196, 197, 234. See pp. 116, 159, 224 n. 2, 382, 383.

<sup>3</sup> Very remarkable is the *sequence* of the New Year's Feast at Dendera, the first two days of Thot being consecrated to Hathor, the Beautiful Mother-god; the next to Horus, the 'Uniter of the Two Worlds,' and on the last was held the great Osiris festival. Ebers, *Egypt*, vol. ii. See p. 153.

If ye loved Me ye would rejoice, *because* I go to the Father.<sup>1</sup>

Whoso lamenteth him that here we die  
That we may live above—be sure he doth not see  
The eternal shower of gladness they enjoy.

*Par.* xiv. 25, 27. L. and Plp.

In Semitic worship also when people would 'appear before God' they changed their clothes, and put on their best robes and adorned themselves with jewels.<sup>2</sup>

Under the Old Dispensation there were 'marching days,' when the Deity went forth in ceremonial procession from one temple to another, making a Royal progress from city to city, surrounded by hundreds of thousands of adoring joyous worshippers, who chanted hymns of praise in His honour, and scattered fragrant incense, thus far and wide making known the savour of His name. (*Cf.* 2 Cor. iv. 14.)

The sweet psalmist of the Holy Spirit  
. . . bade the Ark from town to town pass by.  
*Par.* xx. 38, 39.

Read carefully Psalm cxiv. with Joshua iii. 13–17, and note how closely connected the Ark is with the Divine wonder-working PRESENCE, for this

Ark of God is called *by The Name*, even the name of JHVH of hosts, that dwelleth between the cherubim.—2 Sam. vi. 2, R.V. *mg.*

Again, when Israel was smitten before the Philistines they exclaimed :

Let us fetch the Ark of the Covenant of Jehovah out of Shiloh unto us, that when It cometh among us It may save us out of the hand of our enemies. So the people sent to Shiloh, that they might bring from thence the Ark of the Covenant of the LORD of hosts which dwelleth among the Cherubim. . . . And when the Ark of the Covenant of JHVH came into the camp all Israel shouted with a great shout, so that the earth rang again. And when the Philistines heard the noise of the shout they said, 'What meaneth this great shout in the camp of the Hebrews?'

And they *understood* that the Ark of JHVH was come into the camp. And the Philistines were afraid, for they said, 'God is come into the camp.'

<sup>1</sup> John xiv. 28, Var. ; Ps. xvi. 11 ; Is. xxxv. 8, 10 ; Jer. xxxi. 12, 13.

<sup>2</sup> *Relig. of Semites*, pp. 336, 436–439, 452. See pp. 136, 230, 236, 282.

And yet again :

It came to pass when the Ark set forward that Moses said, 'Rise up, JHVH, and let Thine enemies be scattered; and let them that hate Thee flee before Thee.' And when It rested he said, 'Return, O JHVH, unto the many thousands of Israel.'<sup>1</sup>

Again :

Let the Ark of the God of Israel be carried about unto Gath. . . . And it was so, that *after they had carried It about*, the hand of JHVH was against the city with a very great destruction. . . . And they said to the lords of the Philistines, 'Send away the Ark of the God of Israel, and let It go again to His own Place, that It slay us not.'

Hence Moses prayed :

If Thy Presence go not with us, carry us not up hence.—Ex. xxxiii. 15. What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back? Tremble, O earth, at the Presence of JHVH.—Ps. cxiv. 2-7; cf. Ex. xiv. 24.

The Lord is *among them*, as in *Sinai*—in the Holy Place (A.V. 'as in the Holy Place of Sinai'; P.B.V. 'as in Sinai, in the Sanctuary,' R.V. Ps. lxxviii. 17.)

This is the psalm of the *Triumphal Procession of the Ark into the Holy Place*, recalling Israel's journey through the wilderness; vv. 24, 25, R.V. are very descriptive :

Behold the procession of God, the procession of my God, my King, in holiness. (Wellh.) They have seen Thy goings, O God; even the goings of my God, my King, into the Sanctuary. The singers went before, the minstrels followed after in the midst of the damsels playing with timbrels. Praise God in choirs. (Wellh. Pss. xv. xxiv. xlvii. are similar in character. 2 Sam. vi. 3-5.) They set the Ark of God upon a new car, and all Israel played before JHVH with harps, psalteries, timbrels, *sistra* (R.V. *mg.*; used in Egypt and Japan to drive away demons).

The triumph of God over His people's enemies was celebrated with shouting and trumpets, and His return to Heaven typified by the victorious Ascent of the Ark—which was the outward and visible emblem of His Presence—into the Sanctuary, which symbolised His heavenly Palace.

Now, my God, let, I beseech Thee, Thine Eyes be opened, and let Thine Ears be attent unto the prayer that is made in this place. Let us go to His Dwelling; let us prostrate ourselves at His Footstool and pray, 'Ascend, O JHVH, to Thy Resting-place,

<sup>1</sup> 1 Sam. iv. 3-5, v. 8-11, vi. 9, *mg.*; 1 Chr. xvi. 1, R.V.; Num. x. 35, 36.

Thou and the Ark of Thy Majesty.'—2 Chr. vi. 40, 41; Ps. xxiv. 7-10; cxxxii. 7, 8. Wellhausen. Cf. Ex. xv. 1-13, 17-22.

It is deeply interesting to compare these ancient rites with the following promises, for in the light of the previous esoteric teaching we can the better grasp the reason *why* the ritual which shadowed forth this magnificent Future was so exceedingly grand and full of gladness:

With joy and gladness shall they be brought, and enter into the King's palace-temple.—Is. ii. 2, 3; xxvii. 13; xxx. 29. Ye shall have a song as in the night of a Feast (*mg.*), as when one goeth with a pipe to come into the Mountain of JHVH, to the Rock, the Mighty One—El Shaddai of Israel.—*Var.* li. 11; Luke xiii. 29; Ps. xlv. 16; Jude 24. See pp. 25, 190.

And at the Incense-offering which followed the whole assembly prostrated themselves in silent adoration. (*Cf.* Luke i. 10; Rev. vii. 9, 13-17, viii. 1-4. See p. 159.)

Among the spoils taken by Thotmes III. from the Canaanite temple of Sin at Megiddo (B.C. 1544) mention is made on the walls of Karnak of 'seven poles of the Pavilion, plated with silver, and an Ark of gold.'<sup>1</sup>

(*Cf.* the sixty Pillars of the Tabernacle, which were 'filleted with silver.')

Thou shalt rear up the tabernacle *according to the Fashion* thereof which was showed thee in the Mount.<sup>2</sup>

The portable shrine in which the symbol of God's Presence rested was called Mâ, a 'SHIP,'<sup>3</sup> in Sumêr (a house-boat shaped like a crescent moon, resembling the flat-bottomed decked boat—'Khelel'—with up-turned ends, still used for crossing the Euphrates, which rests on a raft of inflated skins); an 'ARK' in Israel and Egypt. All had rings to insert the poles by which they were carried in procession. (Ex. xxv. 12, 14. Chenaniah 'instructed about the carrying of the Ark because he was skilful,' 1 Chron. xv. 22, R. V. *mg.*)

Professor Jastrow thinks that 'the use of a Ship suggests that the solemn procession of gods was originally on water and not on land, and that probably this excursion symbolised

<sup>1</sup> Acts vii. 43, *Var.* notes; *Stone Lore*, p. 40. Sayce, *Hib. Lect.* pp. 66, 68.

<sup>2</sup> Ex. xxiv. 18; xxvi. 30; xxvii. 10-17; xxxviii. 10-19. <sup>3</sup> See p. 120.

some homage to Ia, the chief water deity<sup>1</sup> (one of whose titles was 'the Lord of Ships'), while Professor Maspero considers that the tradition of the Ark settling upon Mount Ararat is connected with the terrible floods and devastating inundations to which the Euphrates valley is subject.

In Japanese tradition Hiruko, the God of Seas and Storms, when an infant was carried out to sea adrift in an Ark of indestructible camphor wood.

<sup>1</sup> *Relig. Babyl.-Assyria*, p. 654. The Assyrians identified Bil, Samas, Marduk, Nindar, Ninib, &c., with the ancient God Ia. Hommel identifies Ia with the Hebrew Iau and Iao, Jah, Yah, Ps. xlviii. 4; Is. xii. 2, *Var.* the I Am (*Anc. Heb. Trad.* pp. 144, 145). Cf. the Indian Upanishad: 'In the beginning this Self was alone. . . He looking round saw nothing but Himself. He first said, "This is I"; therefore He became I by name.' Cf. *Paradiso*, xxxiii. 124-126. See p. 296, n. 2.

## CHAPTER XVI

' ACCORDING TO THE CUSTOM '

*The Fundamental Similarity of Sacrifice a Proof of Primal Revelation.*

IT is immensely important to note the similarity of the Sacrifices offered in Egyptian, Phœnician, Jewish, and Greek temples from Babylonia to Dendera, Carthage and Cadiz on the west of the Euphrates and to the east in Sumêr, Assyria, China, and India, from the Tigris to the Yellow Sea and Pacific shores; also from Kharân, in northern Mesopotamia, to Sinai, in southern Arabia; and we cannot well avoid the question:

'How did all arrive at such similar conclusions UNLESS there was a PRIMAL REVELATION?'

In the earliest Hebrew record we find the remarkable words: 'If thou doest not well an Offering for sin *lieth* at the Door'<sup>1</sup> (*i.e.* in readiness, Gen. iv. 7, 16).

'WHOLE OFFERINGS,' *i.e.* offerings wholly consumed by Fire, no part thereof being eaten by the offerer.

'I kindle the coal, I *burn* the *whole* offering,' says the priest in the Sumerian litany. A sacrificial tablet from the House of El at Carthage (a Phœnician colony) mentions Khâlil, the 'whole or complete offering,' which is identical with the 'burnt offering,' A.V. of the Mosaic ritual.<sup>2</sup> The Hebrew 'Ola'h, *sig.* 'the wholly burnt,' or 'wholly ascending Offering,' and symbolised the offerer's entire self-surrender in body, soul, and spirit to God, and God's acceptance of him. (*Cf.* Judg. xiii. 23.)

<sup>1</sup> Translated 'Sin-offering for sin,' Lev. vi. 17.

<sup>2</sup> Deut. xxxiii. 10. *Cf.* the use of Khâlil in 1 Sam. vii. 9; Deut. xiii. 17; Ps. li. 19; Lev. vi. 22, 23, 15, 16. *Light from East*, p. 251.

Man rising above the earth and mounting heavenwards is, in all ages, the fulfilling of our heavenly Father's will, and was the lesson of this the earliest form of sacrifice.<sup>1</sup>

From the most primitive times, and also in old Israel, it was the custom to open a campaign with a burnt offering, which was the most solemn piaculum<sup>2</sup> . . . and implied the consecration of the warriors, for the Hebrew phrase for opening war is 'to consecrate war,' and warriors are 'consecrated persons.' . . . The holocaust is simply the modification of an ancient form of sacramental communion, or Covenant.<sup>3</sup>

The Communion of the Lord is with them that fear Him, and He will show them His Covenant.<sup>4</sup>

Immense sacrifices were also offered after a victory.

'The HOLOCAUST, or Burnt Offering, symbolised the *daily consecration of the nation to Jehovah*'; thus wrote Dean Payne Smith upon the Mosaic sacrifices.

They brought seven bullocks, seven rams, seven lambs, and seven he-goats, for a Sin-offering for the Kingdom, and for the Sanctuary, and for Judah. . . . And the priests killed them and they made reconciliation with their blood upon the Altar, to make an Atonement for all Israel; for the King commanded that the Burnt Offering and the Sin-offering should be made for all Israel. —2 Chron. xxix. 21, 24.

Referring to the Jewish worship, Dr. Saphir says, 'There is nothing in this Tabernacle that does not teach us. Even the metal that is used—where brass is used and where gold is used—there is always a *spiritual meaning*. And so with even the colours which occur, and the order in which the colours occur.'<sup>5</sup>

To an unprejudiced mind the symbolism which is considered to be so full of beauty in the one case is surely worthy of equal admiration when found in the religious rites of another people—even though it be 'not of Israel?' for 'they which be of Faith *are* blessed with faithful Abraham' (Gal. iii. 6, 7, 9; Acts x. 35).

<sup>1</sup> *Bible Educator*, vol. i., art. 'Leviticus.'

<sup>2</sup> Judg. vi. 20, 26, xx. 26; 1 Sam. vii. 9, xiii. 10.

<sup>3</sup> Refer to *Relig. of Semites*, pp. 347-351, 'Sin-offering, Burnt Offering,' pp. 401, 402, 403, note 2.

<sup>4</sup> Prov. iii. 32; Ps. xxv. 14, Montefiore.

<sup>5</sup> *Divine Unity of Scripture*—Rev. Adolph Saphir, D.D. *Temple*, pp. 86, 343.



Ex. xx. 24, Var. : ' *An Altar of earth* shalt thou make unto Me, and shalt sacrifice thereon thy burnt offerings and thy peace-offerings, thy sheep and thine oxen : in all places where My Name is celebrated I will come unto thee, and I will bless thee.' Also 2 Chron. vii. 12, 16.

In Jewish belief the golden Incense-altar symbolised the devotion of the soul, whilst the sacrificial altar typified the dedication of man's flesh to God.<sup>1</sup>

The Altar found at Nipur was *earthen* and of unbaked brick.

Burnt sacrifices were offered in China as early as B.C. 2300, also fruit and cereals. At Peking the Temple of Heaven is within the Chinese city, Wai-tching ; the wall surrounding the city is pierced by seven Gates.

The principal hall of this temple is adorned with sky-blue *columns*, covered with gold, and its roof is of azure.

At the winter solstice, after a period of solemn fasting, vast holocausts are still offered on the round Altar of Heaven, which the Emperor, wearing the sacrificial robes and the breastplate over his heart (pu-kwa—a square cloth embroidered with mystic emblems<sup>2</sup>), ascends in state at dead of night and, acting as Priest-king of China and ' the Son of Heaven,' intercedes for his subjects with Shang-Ti, ' the Hearer of Prayer,' who, according to Confucius, is ' the Supreme Ruler of the world ' ; the identical title El-lil of Nipur held !

Three circular terraces of polished white marble, reached by a triple flight of Nine Steps, rise from three sides, culminating in a Platform, 90 feet in diameter, whose roof is the vault of Heaven ; but, following primæval precedent, the Altar thereupon is *of earth*, and the only furniture great vessels full of incense.

(Precisely thus the Jewish sanctuary rose in three terraced Courts, each reached by a flight of stairs ; and the great Altar itself rose in three terraces with an inclined plane winding round each to the top.)

<sup>1</sup> *Jewish Encyclopedia*, art. ' Altar.'

<sup>2</sup> The Jewish breastplate was made of a material interwoven with gold, blue, purple, scarlet, and white linen. Ex. xxviii. 15, 16. See pp. 150, 195, 200, 201.

This Altar of burnt offering is called in Chinese *liantu*, 'Furnace of the fire-sacrifice.' It is a large furnace, 9 feet high; a solid cube, 9 ft. every way; beneath is a grating, exactly corresponding to Exod. xxxviii. 4: 'He made for the altar a large brazen grating' (*Var.* 'i.e. a network to catch the ashes').

This is 'the Centre of the Universe,' where, having knelt thrice and made nine prostrations, in acknowledgment of delegated authority, the Emperor, kneeling on the north-west,<sup>1</sup> in the centre of the High Altar, sacrifices a Burnt Offering of oxen from the sacred herd in the park, with incense, and offers gifts of silk, jade cups, and gems, pouring out Libations of Wine to the God of Heaven. (*Cf.* Ex. xxv. 1-7.)

'Hymns are sung by a choir playing on instruments of peculiar construction and great antiquity of form. The demeanour of the Emperor is the extreme of humility. The man, who will not allow the highest of his 400,000,000 subjects to approach him without the lowest and most humiliating prostration, now prostrates himself nine times, again and again striking his forehead in the dust before the Invisible but real Object of his worship; and this he does as prescribed in the Ritual, and after the example of the ancient emperors Yáo<sup>2</sup> and Shun, who acknowledged it to be *much more ancient*. It may have been derived from Fuh-hi, who flourished nearly 3000 B.C., and by him from others of earlier date. . . . The Sacred Books declare that if the heart is not purified the sacrifice and prayers will not be accepted.

'At the last Offering of Wine this hymn is sung :

'The precious Feast is wide displayed, the generous benches are arranged, the pearly Wine is presented with music and dances. The *spirit of Harmony* is collected;<sup>3</sup> men and creatures are happy.

<sup>1</sup> At Jerusalem all the holiest sacrifices were placed to face the *West*, or Most Holy Place, and thus literally 'brought before the Lord,' and slain at the north side of the altar; and it was specially ordained that the table of Presence Bread be 'set on the side of the tabernacle northward without the Veil.' Ex. xxvi. 35, xl. 23. Edersheim, *Temple*, pp. 112, 113, 164, 293.

<sup>2</sup> B.C. 2356-2255.

<sup>3</sup> See p. 227, 'At-one-ment,' and p. 316, note 1.

## ' And at the removal of the Offerings

the service of song is completed, but our poor sincerity cannot be expressed. Thy sovereign goodness cannot be expressed. As a Potter hast Thou made all things. Great and small are sheltered by Thy Love. . . . With great kindness Thou dost bear with us, and, notwithstanding our demerit, dost grant us life and prosperity.'<sup>1</sup>

## PEACE OFFERINGS

The Sumerians offered Peace offerings 'that the sick man might be purified by Sacrifices of Mercy and Peace.'

The Carthage-tablets describe 'the Peace offering belonging to a holocaust,' *Shèlem Kâlîl*; cf. Amos v. 22. Their Sawât answers to the Hebrew Shelamîm, ordinary festal sacrifices, vows, and freewill offerings, of which the worshipper was permitted to use part for a social feast. It signifies Peace offering, 'to call, or invite guests to a sacrifice, or sacrificial meal.'<sup>2</sup> Being the most joyous of all the sacrifices, following or completing them, it was called 'the Offering of JOYOUSNESS.'

Mr. Montefiore says that the Hundredth Psalm was originally designed to accompany the daily Thank-offering brought into the Temple, and that the Rabbis say, 'Though all sacrifices have ceased the Thank-offering will never cease.'<sup>3</sup>

The Variorum follows the Septuagint in rendering 'Peace offering' by

'*Safety or Thank offering*' (Lev. iii. 1, 6; cf. Judg. vi. 18, 20, 23; xiii. 22, 23; Ezek. xlvi. 27); but the Authorised Version gives 'the Sacrifice of Peace offerings . . . for a *Thanksgiving*,' Lev. vii. 11, 12; and Amos v. 22, *mg.*, 'Thank-offerings.' Heb. xiii. 28, R.V. THANKFULNESS.

The Phœnician FOOD OFFERING, Minchath, is the equivalent of the Hebrew minkhah (Lev. ii. 1, 2, 4, 5), the Cereal oblation, a Memorial.

<sup>1</sup> *China and its Future*, pp. 144-147. Johnston. See p. 82.

<sup>2</sup> 1 Sam. xvi. 3. Ethiopic version; cf. thoughtfully Gen. xviii. 1-8, xix. 3; Judg. vi. 17-23, xiii. 15-23; Luke xxiv. 30, 31, 36-43; John xxi. 1-14; Rev. iii. 20. *Relig. of Semites*, p. 237. *Light from East*, p. 251.

<sup>3</sup> *Aspects of Judaism*, p. 105. *Temple*, pp. 134, 252, 289.

The daily meal offering.—Num. iv. 16.

Remember all thy meal offerings, and turn to ashes thy burnt sacrifice.—Ps. xx. 3, *mg.*

The late Dean of Canterbury, writing on the Levitical *minkhah*, explained that 'the Meal-offerings were partly eucharistic, being the sanctification of man's food to his use by the offering of a portion of it to God.'<sup>1</sup>

The Variorum (Lev. ii. 1-4) describes the Minkhah as a Gift which brought the offerer into remembrance before God (*cf.* Gen. iv. 3, *Var.*, a Gift), also a *Fragrance* or PRAISE-offering. Pss. xxxviii. lxx. were 'to be sung for a Memorial' (*cf.* Mark xiv. 9; see p. 263).

The Jewish *Midrash* says that a woman brought a handful of flour to the Temple as a meal-offering, but the priest treated it contemptuously, and said, 'What a sacrifice is that!' But in a dream a Voice said unto him, 'Treat it not contemptuously; I regard it as if she had sacrificed herself.'<sup>2</sup>

In the case of an ox, whether an Whole offering, or a Peace-offering, or the Peace-offering of an Whole offering, the priests shall have ten shekels of silver in each case. . . . And in the case of a Peace-offering the neck and shoulders, and the fill, and the inwards, and the feet and the other parts of the flesh shall belong to the sacrificer (*lit.* the master of the sacrifice). . . . In the case of a bird, a turtle dove, or a young pigeon, whether the *Peace-offering of an Whole offering*, or an Expiatory offering, or a *Covenant-sacrifice*, the priests shall have three-quarters of a shekel and two zars of silver in each case; and the flesh shall belong to the master of the sacrifice. (*Cf.* Luke xiv. 13.) . . . For hallowed Firstfruits, or a corn-offering, or an offering of oil the priests shall have ten gerahs of silver, in each several case, and in the case of every Peace-offering that is brought before the gods the priests shall have the neck and shoulders. . . . For meal mingled with oil, and for milk, and for every sacrifice that a man shall offer as an oblation (Minchath) the priests shall have, &c. . . .

In the case of every offering which one that is poor in cattle, or poor in birds, offereth (*cf.* Luke ii. 24) the priest shall have nothing. Every Priest which taketh tax in excess of this sacrifice shall be fined.<sup>3</sup>

<sup>1</sup> *Bible Educator*, vol. i. p. 130. Payne Smith.

<sup>2</sup> *Bible for Home Reading*, vol. ii. p. 444. Montefiore.

<sup>3</sup> Inscr. I., from House of El, found at Marseilles, a Phœnician colony. III. *Light from East*, pp. 247, 248.

'SACRED FIRSTFRUITS' (*restum*, Hebrew *rêshîth*), by which each individual family renewed the Covenant-relationship with God.

For hallowed firstfruits, and for an offering of corn, and for an offering of oil. For meal mingled with oil and for milk, and for an offering as an oblation (*minchath*).<sup>1</sup>

The Carthaginian Fruit-offering consisted of 'a Branch bearing fruit,'<sup>2</sup> like the *ethrog* of the modern Jewish Feast of Tabernacles ('goodly fruits,' Lev. xxiii. 40). The fruit was offered at the Altar with incense, and this no doubt is the original sense of the Hebrew ritual also.<sup>3</sup> (Cf. Ex. xxii. 29; xxiii. 19; Num. xv. 20; xviii. 12, 13; Deut. xviii. 4; xxvi. 2-11.)

The Firstfruits and Omer<sup>4</sup> at Passover and the Wavebread at Pentecost were public and national *rêshîth*:

Holy, to praise the Lord withal; or for a merry-making unto JHVH.—Lev. xix. 24, *Var.* See p. 273.

Cf. Judg. ix. 27, where the word *hillûlîm* (applied to a Canaanite Vintage-feast at the Sanctuary) is the same word given to the consecrated fruit borne by a new tree in its fourth year. Lev. xix. 24. The titles of Psalms viii., lxxxi., lxxxiv., 'on Gittith,' or 'belonging to a wine-press,' possibly indicate Vintage hymns.<sup>5</sup>

So closely was daily life interwoven with religion, in that primitive age, that a sacrifice or Feast was attached to every action. Whether it were the cutting or opening of a canal, the sowing, reaping, and ingathering of a crop, or the writing of a medical prescription,<sup>6</sup> the Divine Blessing was invoked upon each event alike in Egypt, Sumâr, India, and Israel,

<sup>1</sup> Carthage inscription.

<sup>2</sup> John xv. 2. Cf. Num. xiii. 23, 34, *mg.*

<sup>3</sup> *Relig. of Semites*, p. 221; also Edersheim, *Temple*, pp. 274, 275, 286-7, 380-384.

<sup>4</sup> The 'Omer' was grain threshed from the wave-sheaf in the Great Court. After being winnowed, parched, and bruised, and sprinkled over with oil and incense, it was shaken by the Priest 'before the Lord' towards 'the Four Quarters' of heaven and then a part of it cast upon the altar. See Appendix.

<sup>5</sup> Wellhausen, *Psalms*.

<sup>6</sup> Renouf, *Hib. Lect.* p. 27; *Dawn*, p. 208; Jastrow, p. 245.

and every function presided over by some beneficent Divinity.<sup>1</sup>

On the Throne of the Holy of Holies of the Oracle. . . .<sup>2</sup> honey, milk, and abundance of corn give to Him.<sup>3</sup>

The first of the firstfruits of thy land thou shalt bring unto the House of JHVH, thy God.—Ex. xxxiv. 26.

Honour JHVH with thy substance, and with the firstfruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst forth with new wine.—Prov. iii. 9, 10; Neh. x. 37-39.

Behold, I have brought the first of the fruit of the ground which Thou, O Lord, hast given me. . . . Look down from Thy holy habitation, from heaven, and bless Thy people Israel, and the ground which Thou hast given us.—Deut. xxvi. 10, 15.

The Lord shall open unto thee His Treasury.—*Ibid.* xxvii. 12, R.V. *mg.*, and Mal. iii. 10.

The Feast of Ingathering was specially *the* Feast of Jehovah. Cf. Ex. xxiii. 16; Lev. xxiii. 39, *Var.* :

They joy before Thee according to the joy of Harvest.—Is. ix. 3.

Such was the rejoicing at this Feast that the Jews said that 'he who had never seen it had no notion of what joy meant.'

Jehovah expressly says that He will *require* this Offering of Firstfruits to be made 'with Incense, the savour of Rest,' upon His holy Mountain when Israel is again gathered into their own land. Ezek. xx. 40-42.

The Harvest is the end of the world, and the reapers are the Angels.—Matt. xiii. 39; Ex. xxxiv. 22, R.V.

In Japan, as in China, the Ear of Rice<sup>4</sup> sown in spring is grown under conditions of strict ceremonial purity for the 'New-taste-festival' (*i.e.* of Firstfruits in November), when it is offered by the Emperor at Isé, and at each household

<sup>1</sup> Some missionaries incline to scoff at the Chinese 'god of the kitchen-stove'; but may it not be that if such a divinity were recognised by British cooks the *morale* of their kitchens would be raised, waste abolished, and the good food which God has provided cease to be ruined through careless cooking? 'Whatsoever ye do, do it heartily *as unto the Lord.*'

<sup>2</sup> 'Above the Mercy-seat.' Ex. xxv. 22.

<sup>3</sup> *W.A.I.* iv. 18, No. iii. 1, 3.

<sup>4</sup> See p. 101, n. 5; *Nihongi*, vol. i. p. 86, n. 2.

shrine in the land to Amatérasu, who partakes thereof in her Shrine in the Plain of High Heaven above.

With the MILK OFFERING, ' the libation pure and white of Ia,' this prayer was offered :

May the man, the son of his God, recover ;  
 May the man be bright and pure as butter (*ghee*).  
 May he be as white as this milk !  
 Like refined silver may his firm flesh glisten.<sup>1</sup>

' We too are His offspring ! ' exclaimed Cleanthes, the Greek poet, in that hymn to Zeus which St. Paul quoted on Mars' Hill.

If one could be persuaded of the truth that we are all originally descended from God, and that He is the Father of men and gods, I conceive one would never think of himself meanly or ignobly. . . . Are we not of kindred to God, and did we not come from Him ? Will you not feel yourself ennobled on knowing yourself to be the son of God ? . . . For he knew it not only as hearsay that Zeus was the Father of men, but he esteemed and called Him his own Father, and performed all that he did as in His sight. Therefore he could live happily anywhere.<sup>2</sup>

The Japanese believe that the spirit returns at death to the SUN, from whom it received its origin, and itself becomes divine (see p. 109).

Beloved, now are we the sons of God, and . . . when He shall appear we shall be like Him, for we shall see Him as He is.<sup>3</sup>

With VEGETABLE offerings these prayers were used :

Go, My son, Marduk ! Take the man to the House of pure sprinkling ; and remove his ban, . . . the evil that troubles his body—the curse. . . . May the ban by the spell of Ia like garlic be peeled off, like a date be cut off, like a branch be torn away.

Like this garlic which is peeled and cast into the fire,  
 The burning flame shall consume it . . .

So may the guardian priest cause the ban to depart from him and  
 unloose the bond

Of the torturing disease, the sin, the backsliding, the wickedness,  
 the sinning,

The disease which exists in my body, my flesh and my muscles.

Like this garlic may it be peeled off, and

<sup>1</sup> *Magical Text.*

<sup>2</sup> Epictetus.

<sup>3</sup> 1 John iii. 2.

On this day may the burning flame consume.  
 May the curse depart, that I may see the light.  
 Like this branch which is torn away and cast into the fire.  
 The burning flame shall consume it,  
 Its leaves to the trunk shall not return :  
 For the work of dyeing it shall not be used.  
 Like the wool which is torn and cast into the fire  
 May the burning flame consume it ;  
 To the back of the sheep it shall not return.  
 For the clothing of God and king it shall not be used.  
*So may the guardian priest cause, &c. &c.*<sup>1</sup>

The remarkable similarity between these sacrificial offerings must strike even an indifferent observer ; the same animals, the same fruits of the earth, the same purifications, and use of holy water manifestly show that they are the outward and visible expressions of the same sacred Truth !

There is a notable example in the case of Jethro, *patêsi* of the land of Midian (with whom Moses spent *forty years* prior to the Exodus, became his son-in-law, like Joseph, who married the daughter of Râ's High Priest at Ân, and on returning to Egypt took 'the Rod of God' in his hand. Cf. Acts vii. 29, 30 ; Ex. ii. 15, 16, *mg.* ; iv. 18, 20 ; Gen. xli. 45, *mg.*) Jethro offered Burnt and Peace offerings unto God, 'because he rejoiced for all the goodness which JHVH had done to Israel when He delivered them from the hand of the Egyptians' (cf. Ex. xviii. 1-5, 8-12, 'Now I know that Jehovah is greater than all gods'), and then he 'ate bread with them before God.'

Again, in the case of the seer of Pethor (the Hittite city, Pitru), which is by the river Euphrates,<sup>2</sup> when the King of MOAB desired to obtain a spell and enchantments against Israel :<sup>3</sup>

'He sent messengers for Balaam with the rewards of divination in their hands,' vv. 2-12. 'And God said unto Balaam, "Thou shalt not go with them ; thou shalt not curse the people, for they are blessed,"' v. 38. Although Balaam told the king that he had 'no power at all to say aught but the word that God (El) should

<sup>1</sup> Sayce, *Hib. Lect.* pp. 472, 473, 475. *Magical Text.*

<sup>2</sup> Deut. xxiii. 4 ; Josh. xiii. 22 ; Judg. xi. 25.

<sup>3</sup> Num. xxii. 7, xxiv. 1, *mg.*, enchantment—*i.e.* magical incantations.



put in his mouth,' undeterred (*vv.* 40, 41) the king offered oxen and sheep, 'and next day *ascended the High Places* (xxiii. 1-6). And Balaam said unto Balak, 'Build me here seven altars, and prepare me here seven oxen and seven rams.' And Balak did as Balaam had said, and offered on every altar a bullock and a ram. And Balaam said unto Balak, 'Stand by thy burnt offering, and I will go: peradventure the *Lord* will come to meet me: and whatsoever He showeth me I will tell thee.'

And he went to an High Place, and God met Balaam, and he said unto Him, 'I have prepared seven altars, and I have offered upon every altar a bullock and a ram.' And *JHVH* put a word in Balaam's mouth, and said, 'Return unto Balak, and thus thou shalt speak.'

And he returned unto Balak, and lo, he stood by his burnt sacrifice, he, and all the princes of Moab.

This sacrifice failing, a similar one was offered on the top of Pisgah (*mg.* the Hill)<sup>1</sup>; and yet a third at 'another Place,' the top of Peor (*vv.* 13-16, 27-30; xxiv. 1, 2).

The above incident clearly shows the similarity of the Sacrifices in Mesopotamia and Moab, and that they are also almost identical with those offered in Israel. The parallelism between the sacrifices in the Egyptian and Hebrew cults is most remarkable, even in the minutest details; the monuments of Egypt throw wondrous light upon the Levitical sacrifices.<sup>2</sup> (*Cf.* Num. xxii. 7, xxiii. 23, with 2 Kings xvi. 14, 15.)

Let us now listen to a hymn sung to Samas, 'the God who is King of the dead and the living . . . the Living One.'<sup>3</sup>

O Sun-god, from the great Mountain, the Mountain of the ravine is Thy rising; . . . To be *with* Heaven and earth is Thy appearance<sup>4</sup>; from the horizon Thou risest; the great spirits bowing the face stand before Thee; the spirits obedient to Thy command behold Thee!<sup>5</sup>

Lord, Illuminator of the darkness, Who piercest the face of the darkness.

Merciful God, Who settest up those that are bowed down, who sustainest the weak.

<sup>1</sup> This is evidently a *sanctuary* on Mount Nebo where Moses died (*Dent.* xxxiv. 1-5). Nabu was the prophet-god of the Semites. *Cf.* Ezek. ix. 2, 3, 11, 'The Man with the writer's inkhorn.'

<sup>2</sup> *Moïse et l'Égypte*, M. l'Abbé Annessi.

<sup>3</sup> *Cf.* Rev. i. 18, Gk.

<sup>4</sup> *Prov.* viii. 30, 31.

<sup>5</sup> *Isa.* vi. 1-3; 2 Chr. vi. 18.

Towards Thy Light the great gods direct their glances.

The Archangels of the abyss every one of them contemplate eagerly Thy Face.

The language of praise as one word, Thou directest it.

Like a bridegroom Thou restest joyful and gracious.

In Thy illumination Thou dost reach afar to the boundaries of heaven.

Thou art the Banner of the vast earth. (*Cf. Ex. xvii. 15, mg.*)

O God! the men who dwell afar off contemplate Thee and rejoice.<sup>1</sup>

And here is another psalm, sung in the temple worship at Ur for unreckoned ages, to Nannar, the Bright One :

Father, All-Merciful, long-suffering in waiting<sup>2</sup>; whose wide heart embraces in mercy all that exists<sup>3</sup>;

Among men *far and wide* He erects the supreme shrine,

Ordaining the FREEWILL OFFERING.

The Merciful One, Father of Gods and men,

Who founds His illustrious Throne among living creatures;

His Heart is far extended,

And none shall describe the God.<sup>4</sup>

Will God indeed dwell with men on the earth? . . . My delights were with the sons of men.—Prov. viii. 31.

This is the Hill which God desireth to dwell in. . . . That the Lord God might dwell among them. . . . I dwell in the High and Holy Place, with him also that is of a humble and contrite spirit.

He that sitteth upon the Throne shall dwell among them.

The Tabernacle [*i.e.* Dwelling-place], of God is *with* men, . . . they shall be His people, and God Himself shall be with them, and he their God.—Ps. lxxviii. 16, 18; Isa. lvii. 15; Lev. xxvi. 11, 12; Rev. vii. 15, xxi. 3.

From the remotest ages ACCESS TO GOD WAS THROUGH SACRIFICE.<sup>5</sup>

‘Upon sacrificial worship rests the world,’ said the Rabbis. ‘Enter into His Gates with a Thank-offering’ (Ps. c. 4, R.V. *mg.*; xcvi. 8).

The oldest tablets, as in the ‘Book of the Beginnings’ (Gen. iv. 3, 4), mention two chief kinds of sacrifice, vegetable and animal, *i.e.* ‘the fruit of the ground, and the

<sup>1</sup> *Cf. Sayce, Hib. Lect.* pp. 100, 160, 161, 171–173, 342, 343.

<sup>2</sup> Accadian literal translation.

<sup>3</sup> Semitic ditto.

<sup>4</sup> Jastrow, pp. 261–7. <sup>5</sup> *Relig. of Semites*, p. 214; *Temple*, pp. 106, 107.

firstlings of the flock': (a) the prescribed ' DAILY OFFERING ' as in the sixth Creation tablet :

Daily to thy God thou shalt draw near, with Sacrifice, prayer and incense . . . that is the *due* of the Godhead. . . . reverently shalt thou lift thy hands to Him ;

this cereal oblation, called Sattuku or Sadug, was connected with the idea of RIGHT: *e.g.* the Tithes or ' *Tribute* of a freewill offering ' due to God from the first fruits of orchard, field, and stall ; just as an Israelite might not eat till he had brought the Oblation of his God,<sup>1</sup> and in India each housewife reserves a handful of rice, when cooking the family meal, for the service of God. It included dates, milk, greens, butter, cream, honey, garlic, corn, herbs, oil, spices and incense, stress being laid upon the *quality* of the sacrifice. (Note the Tsedeg of Gen. xiv. 18, 20, Heb. vii. 2, and Deut. xxv. 15, xiv. 22, xvi. 10.)

And (b) the HOLOCAUST :

They offered the daily burnt-offerings by number, ACCORDING to the Custom as *the Duty* of every day required.—Ezra iii. 4 ; Ezek. xlvi. 13.

The Ritual was fixed by immemorial precedent.

*Cf.* Ex. xl. 4, *mg.*, ' the ORDER thereof ' ; Judg. vi. 26, R.V., ' in the orderly manner ' ; 1 Chr. xv. 2, 13, 2 Chron. xiii. 10, 11, ' the due Order ' ; the ' Manner of the God of the land,' 2 Kings xvii. 26, 27 ; ' the Manner of Beersheba,' *i.e.* the use, way, or ritual,<sup>2</sup> Amos vii. 14 ; ' in their *due season*,' Num. xxviii. 2 ; ' after the Custom of the Law . . . of the Feast,' Luke ii. 27, 42.

With each class of sacrifice it is expressly stated :

' This is the LAW of the	Burnt Meal Sin Trespass or Guilt <sup>3</sup> Consecrations Peace	}	Offering. Lev. vi. vii.
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' *After the Manner* ' (or ' After the Ordinance,' R.V.) is a seven-fold direction in Numbers xxix.

<sup>1</sup> Lev. xxiii. 14, R.V. ; v. 12, R.V. *mg.*

<sup>2</sup> *Cf.* ' Use of Sarum,' &c.

<sup>3</sup> R. V. ' Thus, strictly, Isa. liii. 12, not " sin " ; Lev. v. 14, vi. 7, *Var.*'

Burn it on the Altar *after the manner* of the offerings of the Lord made by fire.—Lev. iv. 35, v. 12, R.V. *mg.*

‘The species, hair and age of victim, the way in which it was to be brought and bound, the manner and details of its slaughter, the order to be followed in opening its body and cutting it up, were all minutely and unchangeably decreed. . . . The sacred words were always recited with the same rhythm, every tone had its special virtue, and the due sequence and harmonies might not suffer the slightest modification under pain of losing their efficacy,’

says M. Maspero in describing Egyptian sacrifices.<sup>1</sup>

‘In making thine Oblation to God, beware of what He abhors . . . exaggerate not the liturgical prescriptions ; it is forbidden to give more than what is prescribed.—Maxims of Ani, B.C. 1500.

Nebuchadrezzar records that he offered

‘Six lambs daily to Nergal at His sanctuary, Ê-Sidlam, in Kutha’ ; and at Borsippa to Nabû, ‘two perfect bulls, sixteen smaller animals, fish,<sup>2</sup> birds, leeks, various kinds of wine, honey, cream and finest oil.’

Thus, also, Darius ordered the priests ‘to offer sacrifices of sweet savour [*mg. rest*] unto the God of Heaven, and to pray for *the life* of the King and of his sons,’ for Prayer was peculiarly efficacious at the hour of the Continual Offering with its accompanying Incense (Ezra vi. 9, 10). Cf. 2 Kings v. 20–24 : Judith ix. 1.

All the people of the land shall give this oblation for the Prince in Israel (Ezek. xlv. 14–16) ;

and

Cæsar Augustus had a daily Burnt Offering brought for him to the Jewish Temple of two lambs and a bullock ; and ever afterwards this sacrifice was regarded as indicating that the Jewish nation recognised the Roman Emperor as their ruler.—*Temple*, p. 127.

The Burnt Offering was always a male animal of perfect form, as being the more noble, and indicating strength and energy.

In China two-year old black heifers are still offered at the New Year.

Whenever [says Professor Jastrow] the kings in their inscriptions mention the regular sacrifices, it is in almost all cases with reference to their re-institution of an *old* custom that had been

<sup>1</sup> *Dawn*, p. 120. Renouf, *Hib. Lect.* p. 102. Cf. *Temple*, p. 164, n. 1.

<sup>2</sup> Ill. Fish-offering at Zoan, *Var. Bible*, plate 58. See p. 99.

allowed to fall into neglect (owing to political disturbances, which always affected the temples), and not as an innovation. Innovations were limited to increasing the amount of these regular sacrifices.<sup>1</sup> (Cf. 2 Kings xvi. 15.)

'Pure sacrifices of lambs . . . a multitude,' says Nabonidus when describing the restoration and dedication of Sin's ancient Sanctuary at Kharân.

The Continual burnt offering of two lambs daily was 'ordained in Mount Sinai' (Num. xxviii. 2-6; Ex. xxx. 39-42; Ezek. xlvi. 15).

The old sacrificial Worship, renewing the Bond with God, was essentially joyous. We get a glimpse of this in 2 Chr. xv. 11-15, xxiii. 18, xxix. 26-36, xxx. 25-27:—

When the Burnt Offering began, the Song of JHVH began also with trumpets and with the instruments *ordained*, . . . and all the congregation worshipped, and the singers sang, and the trumpeters sounded; and all this continued until the Burnt Offering was finished.<sup>2</sup>

The most solemn act in the ancient Rituals was the shedding of blood. It was the crisis of the service to which the sevenfold choral procession round the Altar led up. Thus, in the oblation of the Eucharist, does the '*Gloria in Excelsis*' follow the '*Agnus Dei*.'

Again, while the Wine of the Drink Offering and the Water from Siloam were being outpoured the music began, and the great Alleluia (Ps. cxiii.-cxviii.) was sung.

The Talmud says that the seventy bullocks offered at the Feast of Tabernacles correspond to the seventy nations in the world outside Israel for whom they were offered in Intercession.<sup>3</sup>

The 'CONTINUAL OFFERING' is described on Gudea's statues (B.C. 3000), and includes oxen, sheep, goats, lambs, fish, birds (*e.g.* eagles, cranes, &c.) and game (*e.g.* gazelles), grains, fruit, and wine. Cyrus, in his famous inscription, alludes to it as having been abolished from the great local sanctuaries by Nabonidus, last king of Babylon, who thereby incurred the wrath of the gods (B.C. 538).<sup>4</sup>

<sup>1</sup> Jastrow, p. 667.

<sup>2</sup> Cf. Ps. xxvi. 6, 7, xxvii. 6 *mg.*, lxxx. 1-5, xxviii. 4-6; Heb. ix. 22.

<sup>3</sup> Edersheim, *Temple*, p. 277.

<sup>4</sup> Jastrow, p. 91, note 1.

Sumerian tradition says that men having become wicked, they lost the habit of offering sacrifices to the gods, hence They resolved to be avenged, and sent the Deluge; and a mysterious Voice warned the survivors to be henceforward respectful towards the gods (see p. 194).

A papyrus of Ramses III. (twentieth Dynasty), found at Thebes, accounts for the prevailing state of anarchy thus:

The gods were treated like men. They went without the appointed sin-offerings in their temples;

the prophets Joel (B.C. 800) and Malachi also (B.C. 397) say:

The meal offering and the drink offering is cut off from the House of JHVH; the priests, JHVH's ministers, mourn. . . . Ye have robbed Me in tithes and heave-offerings.<sup>1</sup>

The difference in the birds, fish, or animals prescribed in the sacrificial tablets of Sumêr, Egypt, Palestine and Carthage is accounted for by the fact that whatever was indigenous to the country, or climate, was offered, for the essential meaning of 'sacrifice' was the dedication of man's daily food to God.<sup>2</sup> Thus, in Egypt, we find aquatic birds, e.g. ducks and geese; but in Palestine pigeons, &c. The 'House of the Seven Climates' at Borsippa gives an inkling of this truth. How often differences in doctrine and its expression may arise from altered climatic conditions is a suggestive study.

The Stated-offering, *Kurbannu*, was the equivalent of Korban (cf. Mark vii. 4-13), 'the Lord's Tribute'<sup>3</sup> (Num. xxxi. 28, 37, 40; Lev. xxvii. 30-32; Gen. xiv. 20), and included:

I. The Offering of Shewbread, *taklimu*, which is designated 'the stated offering to Sin, the supreme God,' and is the Semitic translation of the Sumerian '*dues* of the Gods,' was a public Meal-offering offered every Sabbath.<sup>4</sup>

<sup>1</sup> Joel i. 9-13, ii. 12-14. Cf. 2 Chr. xxix. 6, 9.

<sup>2</sup> *Moïse et l'Égypte*, pp. 115, 116. *Nihongi*, vol. i. pp. 76, 77, 151 n. 4, 154, 155.

<sup>3</sup> Cf. 'And although we are unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service,' &c. *Communion Office*.

<sup>4</sup> Sayce, *Hib. Lect.* pp. 65 n. 1, 73 n. 2. *Temple*, pp. 182-187.

'The Continual Shewbread taken from Israel by an Everlasting Covenant,' the Bread of Ordering, was a special type of MESSIAH. Such also was the Harvest wave-sheaf at Passover, and the two wave-loaves at Pentecost. Salt, according to the Egyptian tradition, was laid between the rows of Shewbread, also incense (thus making a fragrant MEMORIAL; see p. 252), and each loaf anointed with oil in the form of a cross. In the Sumerian ritual this PERPETUAL offering is called 'the daily Food of his God'; in Egypt, 'the Oblation of his God'; while in the Hebrew ritual it is 'the Food of the Offering made by fire unto JHVH,' 'the Bread of his God'; . . . 'My offering and My Bread for My sacrifices made by fire for a sweet savour unto Me'; 'My Sanctuary, My Table'; 'the *daily* meal offering.'<sup>1</sup>

II. *Kutrinnu*, i.e. the INCENSE-OFFERING (akin to 'the perpetual Incense' offered 'that he die not' (Ex. xxx. 8; cf. Lev. xvi. 12, 'a Due for ever,' 13; xxvi. 12; Luke i. 8-11, 21); the perpetual FIRE, and Oil for the perpetual LIGHT. (Lev. vi. 12, 13; Ex. xxvii. 20, 21, R.V.)

Incense was an integral part of Worship from the remotest epoch. The Deluge tablet mentions that on leaving the Ark, Adrakhasis

Made an Offering of Incense on the Mountain top;  
Seven and seven tripods he set, and poured into their  
bowls, calamus, cedar and fragrant herbs.<sup>2</sup>

It was made of the choicest spices thoroughly mixed with salt and well bruised.

Behold I build an House for the Name of JHVH my God, to dedicate it to Him, and to burn before Him incense of sweet spices, and for the continual Shewbread.—2 Chron. ii. 4, 5, 6, R.V.

Listen to this remarkable Oracle given to Malachi (i. 11):

From the Rising of the Sun to the going down of the same My Name is Terrible<sup>3</sup> among the Gentiles; and in every place Incense is offered unto My Name, and a Pure Offering, saith JHVH of Hosts.

<sup>1</sup> Lev. xxi. 8, 17; xxiv. 7, 8. Cf. Hebrew, *bē'rit*, Covenant (see p. 34, note 2); Num. iv. 7, 16, xxviii. 2; Ezek. xliv. 7; John vi. 30-35.

<sup>2</sup> Song, iv. 14; Ex. xxx. 23. 'Sweet calamus,' a very aromatic reed; dried and powdered it is a valuable ingredient in incense. Isa. xliii. 24, R.V. *mg.*

<sup>3</sup> See p. 63.

'Much Incense' is offered by the great Presence-Angel in the heavenly Sanctuary, 'added to the prayers of the Saints' (Rev. viii. 3, *mg.*).<sup>1</sup>

Most of Israel's sacrifices were to be 'a sweet savour unto JHVH.' This term always means 'a savour of satisfaction,'<sup>2</sup> for sacrifices were offered to assuage the Divine wrath. (Cf. Judg. xiii. 23; Ezra vii. 23.)

They offered unto Him gifts, gold, frankincense and myrrh.—Matt. ii. 11, *mg.*

Incense, among the Jews, had an atoning efficacy (Num. xvi. 46-48). It was the gum of a very holy tree, and collected with religious precautions, as the Semites thought it was the blood of an animate and divine plant. The Egyptians said that the tears of Shû and Tafnû (the Light and Dew, Forms of Osiris worshipped at El-Khargeh) were changed into incense-bearing trees; the Gods specially shed these fertilising tears on the day Osiris died.<sup>3</sup>

It pleased the Lord to *bruise* Him.—Isa. liii. 10.

#### FREE-WILL OFFERINGS

'Ordaining the Free-will offering,' *nindabu*, is said of Nannar the Glorious.

Offer to the Moon as a Free-will offering a Gazelle without blemish.

During the night, in the presence of El-lil, the king makes his Free-will offering.<sup>4</sup>

Notice here the close connection existing between Sin and El-lil, the same sacrifice being offered to both of an

<sup>1</sup> Herodotus relates that a thousand talents of frankincense were burnt yearly at Marduk's temple in Babylon. As the Jewish talent weighs over 114 lbs.—this would mean quite 1,400 lbs. per annum; at Jerusalem 368 lbs. of incense were made for the yearly consumption, about half a pound being required for the service each morning and evening.

<sup>2</sup> Cf. Lev. i. 9, *Var.*, 'A savour of Rest'; Ezek. xx. 41, *mg.*, Gen. viii. 21, *mg.*, 'Sacrifice of sweet savours unto the God of Heaven,' Ezra vi. 9, 10, *mg.* Contrast Lev. xxvi. 31. Cf. also Eph. v. 2; Deut. xxxiii. 10, *mg.*

<sup>3</sup> *Relig. of Semites*, p. 427. *Dawn*, p. 157, n. 1. Cf. Luke xiii. 34; xix. 41.

<sup>4</sup> Sayce, *Hib. Lect.* pp. 70, 71.



IMMACULATE Gazelle (which was the animal specially devoted to El-lil, ‘the Gazelle-God,’ Azaga-suga, ‘the supreme goat of El-lil,’ *i.e.* the ‘God of far-reaching Purity.’ A gazelle frequently replaced the goat.<sup>1</sup>

*Cf.* the Hebrew Paschal sacrifice :

Thou shalt take it out from the sheep or from the goats.

‘A kid without blemish.’ Ex. xii. 3, *mg.*, 5, also Lev. xvi. 7, 8, *mg.*, 9–22, the scapegoat to Azazel, *i.e.* the Angel of Death. The Passover night in Israel was ‘a night of watching unto the Lord’ (Ex. xii. 42, R.V. *mg.*).

At Thebes, ‘the City of the Hidden God,’ a ram was annually sacrificed to Amen-Râ amid great mourning, and its body buried in a sacred coffin, while Amen’s image was draped in the victim’s skin.<sup>2</sup>

Marduk’s zikurat at Babil bore the name of E-temen-anki, ‘the Temple of the FOUNDATION-STONE of heaven and earth, the House of the Temple of the ANTELOPE of Heaven.’

(*Cf.* very carefully 1 Pet. i. 19, 20, ii. 6 ; John i. 29.)

An ancient hymn addresses Marduk as

Asâri-elim, the Mighty One of the Gazelle-God, . . . Mighty Prince, the Light of the gods, Director of the laws of Ana, Bil and Ia.

Again, in Sippar’s great temple, Bît-uri, ‘the House of Light,’ a cylinder inscription runs :<sup>3</sup>

The great Lord Marduk AND Sin, the Light of Heaven and earth, Whose Promises change not ;<sup>4</sup>

while in a calendar of holy days, the 18th day is noted as ‘the Festival of Sin AND Samas.’

<sup>1</sup> See pp. 27–29. Sayce, *Hib. Lect.* pp. 284–286, note 2. The sacred dress of Babylonian priests was a robe of goat-skins. *Ibid.*

<sup>2</sup> *Relig. of Semites*, p. 302.

<sup>3</sup> Nabonidus, B.C. 556–546.

<sup>4</sup> ‘I am  $\text{JHVH}$ , I change not, therefore ye sons of Jacob are not consumed.’ Mal. iii. 6.

The king makes his free-will offering to Samas, the Mistress of the world, AND to Sin, the supreme God. He offers sacrifice. The lifting up of his hands finds favour with the God.<sup>1</sup>

\* A Sumerian litany directs :

Before the Pure God place the feet, set up a green branch, pure water, some grains of corn and a layer of reeds. Twice place herbs upon it. Sacrifice a white lamb ;

(we are irresistibly reminded of the Paschal lamb in Ex. xii. 8, 'roast with fire, and with bitter herbs they shall eat it') ;

thou must present consecrated flesh, fatty flesh, and roast flesh. Offer beer and wine. Lay a pavement of brickwork aslope. Present a sheep.<sup>2</sup>

The idea that whatever is sacrificed to God must be perfect and spotless is common to all nations (Lev. iii. 1, xxi. 17-23, xxii. 20-24 ; Deut. xv. 21 ; Heb. vii. 26, ix. 14, x. 10), and is still visible in the Chinese New Year sacrifices.

In the day of Thy power shall Thy people offer unto Thee Freewill offerings with an holy worship.—Ps. cx. 3, P.B.V.

Freewill offerings every morning.—Ex. xxxvi. 3, R.V.

Of his own voluntary will.—Lev. i. 3, vii. 16 ; Ezek. xlvi. 12.

Thy Will be done on earth as it is in Heaven.

Even as Thine own Angels of their will<sup>3</sup>

Make sacrifice to Thee, Hosanna singing,

So may all men make sacrifice of theirs.

*Purg.* xi. 9-11, Lgf.

#### LIBATIONS

In Sumêr, as in Israel, and in modern China, every burnt offering and every peace offering was accompanied by the appropriate meal offering and libation—in proportion to the victim—called *nîkû* or, in the Mosaic ritual, 'the Continual burnt offering with *his* drink offering,' or 'the drink offering thereof' (as Num. xxviii. 9, 10, 12-15 ; Ex. xxix. 40, 41 ; Num. xv. 3-10), and Sirkû, 'the drink offering for

<sup>1</sup> Sayce, *Hib. Lect.* p. 73. Samas, the sun, being feminine, and Sin, the moon, masculine, as in Japan.

<sup>2</sup> *Ibid.* p. 539.

<sup>3</sup> See p. 377.

every burnt offering' (2 Chr. xxix. 35; Judg. vi. 18-20; Ezra vii. 16). 'Wine offerings' (Hosea ix. 4).

*Cf.* John ii. 9, 10; 1 Sam. i. 24: 'When she had weaned him, she took him up with her with three bullocks, and one ephah of flour, and a bottle of Wine and brought him into the House of the Lord.'

I kindle the coal, I burn the whole offering;  
The pourer of pure Libations to Ia.  
Unloose the knot he has knotted;<sup>1</sup>  
From the knot of the heart may God deliver him.  
May his backsliding be outpoured on this day.<sup>2</sup>

The Libation poured over the base of the altar symbolised the outpouring of sin, and the Penitential psalms were 'a lament to quiet the heart,' 'sung to the pouring out of the Libations.'

Adrakhasis poured out libations on the crest of the Mountain (zikurat)<sup>3</sup> after the Flood.

Thus the King says when an eclipse menaced evil to the land:

I have poured out to Thee with wailing a libation at night,  
I have offered Thee a drink-offering with shouts;  
Prostrate, and standing erect,<sup>4</sup> I implore Thee.

*Cf.* Num. xxviii. 7, 14: 'In the Holy Place shalt thou cause the strong wine to be poured unto JHVH for a drink-offering' (2 Kings xvi. 15); but it was absolutely forbidden to pour it upon the Golden incense-altar (Ex. xxx. 9).

Thou shalt make His soul an offering for sin. . . . He poured out His soul unto death.—Is. liii. 10-12. He emptied Himself.—Phil. ii. 7. A Priest for ever after the order of Melchizedek. . . . He offered up prayers and supplications, with strong crying and Tears.—Heb. v. 7.

That was a true Libation which Hannah offered in Shiloh when 'she poured out her soul before JHVH' (1 Sam. i. 4, 9, 10, 15, xvi. 20; Ps. lxii. 8; *cf.* Job x. 10, 'Poured out as milk'; Phil. ii. 17, *mq.*).

When the Sumerian penitent prayed 'From the days of

<sup>1</sup> *Cf.* Dante, *Purg.* ix. 126, xvi. 24, xxiii. 15.

<sup>2</sup> Sayce, *Hib. Lect.* p. 476.

<sup>3</sup> *Ibid.* p. 405.

<sup>4</sup> 'Under all conditions and at all times.' Jastrow, p. 281.

my youth I am fast bound to the yoke of my sin,' the Priest interceded on his behalf :

Loosen his chain, undo his fetter; make bright his face.<sup>1</sup> . . . Give life to Thy servant that he may praise Thy power. Accept his gift; receive his ransom. In a Land of Peace may he walk before Thee! . . . May he offer Thee the odours of cedars, the finest of Incense, the fatness of wheat. (Cf. Mal. ii. 6; Heb. v. 1; Ps. cxlvii. 14.)

Terra-cotta vases stood near the Altar ever ready for the libations; and the priest whose office it was to be Libation-pourer was termed *ramku*. Similar vases were used in the Solomonic temple. (Cf. very carefully 1 Kings xviii. 33-39.)

The libations of grape-juice and wine offered at Dendera were so lavish that they 'loosened the slabs of the pavement.'<sup>2</sup>

In India a libation of soma-juice mingled with milk is poured out to the gods of Light thrice daily—at morn, noon, and eve.<sup>3</sup>

The Paschal Lamb was sacrificed 'at the going down of the Sun'; and at the Crucifixion of our Lord 'the Sun's light failed, and the Veil of the Temple was rent in the midst.' (Cf. Deut. xvi. 6; Luke xxiii. 45, R.V. *mg.* Also the swallowing of the Sun by the Dragon of Darkness in Egypt, Sumér, and China: see pp. 55 n. 5, 371.)

After evening sacrifice on the great Ingathering-feast, Israel 'went to the joy of the pouring out of the Water' from the Pool of Siloam, when the Temple-illuminations irradiated Jerusalem, symbolising, as the Talmud explains, the future outpouring of the Holy Spirit (cf. Isa. xii. 3; John vii. 37, viii. 12, ix. 5, xii. 13), as well as of El Shaddai's Divine gift of rain,<sup>4</sup> and the Descent of the Shekinah. Ex. xl. 34.

<sup>1</sup> Ps. xxxiv. 5, Heb. 'They looked unto Him and their faces were made bright.' The Jews describe one who is full of joy as having 'a golden face.' Thus Ex. xxxiv. 29, R.V. *mg.*, 'Moses wist not that the skin of his face sent forth beams.' Cf. Hab. iii. 4; 2 Cor. iii. 13, 18.

<sup>2</sup> Ebers, *Egypt*, vol. ii. p. 235.

<sup>3</sup> M. M. *Theos. Rel.* p. 139, 147.

<sup>4</sup> *Temple*, pp. 278-286, 296; *Relig. of Semites*, pp. 231, 232. See p. 23.

## FUNERAL SACRIFICES

I believe in the Communion of saints.—*Apostles' Creed*.

And I look for the Resurrection of the dead, and the Life of the world to come.—*Nicene Creed*.

The underlying thought in the Indian *suttee*, as in the ancient Chinese and Japanese *jun-shi*, is 'following in death.'<sup>1</sup>

One of the original intentions of funeral bake-meats was that the bereaved might continue their fellowship with the departed; they partook of the meat and drink offerings in order to cement and seal their mystic union with him who had passed into the unseen world, and with the God whom he served.

'Rites are paid to the departed because Death is but the beginning of a new and never-ending life,' observes Renouf when describing Egyptian funerals.

As in Egypt, so in Sumêr, the use of incense and the sprinkling of holy water were hygienic rites<sup>2</sup> of purification, or disinfection, practised round the corpse as it lay on the bier. The Dirge, '*Istar's Descent*,' clearly implies that the dead could *hear* the music of the lyre and flute which the mourners played for him, and inhale the incense of the offerings.<sup>3</sup>

Remains of sacrificial offerings connected with the rite of cremation are constantly found by the Chaldean excavators by the oldest graves, for Burning very considerably antedated interment, as evidenced by the remains and vast accumulation of ashes at a most ancient necropolis (sacred long before Abraham's day, although its former name and the special reason for its sanctity are alike unknown). A statue found there is claimed by De Sarzec to antedate B.C. 3000!<sup>4</sup>

Living water, symbolising the Life of Joy the pious expected in the next world, was poured out on the graves to relieve the spirit thirst which an old myth said the dead suffered because 'dust only was its food.' (Cf. Ps. lxxiii. 1.)

<sup>1</sup> *Nihongi*, vol. i. pp. 180, 181; vol. ii. p. 149.

<sup>2</sup> *Rel. of Semites*, p. 336 n. 2; *Temple*, pp. 343-346.

<sup>3</sup> Cf. p. 92; also Jastrow, pp. 575, 578, 602, 603.

<sup>4</sup> Peters, *Nipur*, vol. ii. pp. 287, 288.

A garment to clothe him, and shoes for his feet,  
 A girdle for his loins, and a skin of water for him to drink,  
 . . . As food for his journey have I given him  
 Let him depart into the West.—*Magical incantation.*<sup>1</sup>

This water was also an emblem of the Immortal Water welling up beneath Allat's throne in Arâlu. Many-chambered houses, like those on earth, were built to contain the ashes of the dead according to his wealth or rank; and were not infrequently surrounded by gardens. Rivulets of spring water flowed through the streets of the cemetery, and were conducted into the tombs.<sup>2</sup> Cf. Luke xvi. 24.

These cemeteries must have strongly resembled 'the City of the Dead' outside the present city of Canton.<sup>3</sup>

As Sokrates was dying, he desired his friend to offer a thanksgiving-sacrifice to the God of healing and Resurrection, saying: 'And now a cock<sup>4</sup> to Asklepius!' the AWAKENER of the dead into the Life Everlasting. This was the customary sacrifice on recovery from sickness and restoration to health.

The Cock is a symbol of AWAKENING, being the herald-bird of Dawn. On the eve of the Day of Atonement each pious head of a Jewish household still sacrifices a white cock, at the same time uttering the extremely touching words:

The children of men who dwell in darkness and in the Shadow of Death, bound in misery and sin, them will He bring forth from darkness and the Shadow of Death, and break their bonds asunder.—Ps. cvii. 14.<sup>5</sup>

A Rabbinical tradition, quoted by Vigoureux, says that the Kutheans established at Samaria (2 Kings xvii. 24) adored Nergal, the Chaldean God of the dead, under the Form of a

<sup>1</sup> L. W. King, *Babylonian Religion*, p. 46.

<sup>2</sup> Sayce, *Babylonia-Assyria Life*, pp. 62-63.

<sup>3</sup> *Clear Round!* p. 215.

<sup>4</sup> 'The Sabeen sect of Arabs go on pilgrimage to a place near the city of Harran in Mesopotamia, where great numbers of them dwell. They have also a great respect for the temple of Mecca and the Pyramids of Egypt: fancying these last to be the *sepulchres* of Seth and of Enoch and Sabi his two sons, whom they look on as the first propagators of their religion. At these structures they sacrifice a cock and a black calf, and offer up incense.' Sale's *Koran*, p. 120.

<sup>5</sup> *Temple*, pp. 121, 122.

Cock, *arnegól*. In the British Museum a cylinder shows a cock in the Shrine beside the God.

In China a white cock is sacrificed at funerals. These 'Long-singing Birds of the Eternal Land,' with clarion call, aroused Amatérasu from 'the dark Rock-Cave where the Gods dwelt,' in which she had *concealed* herself.<sup>1</sup>

Among the Aryans expiatory sacrifices for the dead were offered on the New Moon's day, intended to pacify Death and guard the survivors from all evil.

The abode of the departed is by no means described as dark or dreary. At all events when Soma, the moon, is implored to grant Immortality we read :

Where there is imperishable Light in the world where the sun is placed,

In that immortal world, place me, O Soma !

Where Yâma is King, where there is the Shrine of Heaven [or Sanctuary of the Sky].

Where the ever-flowing waters are, there make me immortal.<sup>2</sup>

They are dead in Me.—*Gîta*, ii. 33, 24.

After cremation, among other ceremonies, the following took place at an Aryan funeral :

While they recite three verses (*Rig*, x. 9, 1), 'You are truly the blissful waters. Give us strength that we may see great rejoicing, &c.' When the sun has risen they repeat the hymns sacred to the sun and benedictions, prepare food and offer libations with every verse, while reading the hymn (*Rig*, i. 97), 'May He by his Light drive evil away from us.'

To the ancients who have kept the Right,  
Who have practised Right, increased Right,  
To the host of pious fathers—to all these go hence !<sup>3</sup>

Lustrations of Ganges water are still thought specially efficacious for the dead ; and to die on its brink or in this divine river is a privilege to which all pious Hindus aspire, for, flowing from the everlasting hills, its waters return to their Source, bearing whatever is committed to them.<sup>4</sup>

<sup>1</sup> *Nihongi*, vol. i. pp. 41 n. 3, 42, 68 ; *ante*, pp. 25 n. 4, 53.

<sup>2</sup> *Rig Veda*, ix. 113, 7. M. M. *Theos. Relig.* pp. 139, 140 ; *The Unknown God*, p. 210 ; *Orig. of Relig.* pp. 145, 257. See pp. 120, 160.

<sup>3</sup> *Rig Veda*, x. 154 (Grossman).

<sup>4</sup> It is remarkable that cholera germs cannot exist in the Ganges water.

According to Josephus, Ganga, Tigris, Euphrates, and the Nile were the four rivers of Paradise.

From the great deep to the great deep he goes.

*Passing of Arthur.*

Daily sacrifices are yet made to the Ancestors both in China, Japan and Korea; *i.e. stated offerings* of small cups of wine and saucers of delicacies, reserved from the family meals, being placed thrice daily on the Kami-dana or spirit-shelf, below the ancestral tablets. It is said the hungry ghosts feast upon their fragrant essences.

In Homer libations of blood were poured on the ground for these spirits, blood being the equivalent of *life*; 'For the blood is the life thereof.'<sup>1</sup>

In Japan the Buddhists float 'baptismal flags' down the rivers for the dead<sup>2</sup> (*cf.* the N. T. expression 'baptised for the dead'), and offerings are made for the souls of the friendless dead, the drowned, still-born babes, and mothers who have died in child-birth. Mourning lasts ten days, during which the family weep and mourn, while their friends come singing, dancing, and making music. (*Cf.* Luke xv. 24-27.)

When he had made a gathering . . . to the sum of 2,000 drachms of silver, he sent it to Jerusalem to offer a SIN OFFERING, doing therein very well and honestly, *in that he was mindful of the Resurrection*; for if he had not hoped that they that were slain should rise again, it had been superfluous and vain to pray for the dead. And also in that he perceived that there was great favour laid up for those that died godly, it was an holy and good thought. Whereupon he made a reconciliation for the dead, that they might be delivered from sin.—2 Macc. xii. 43-45.

<sup>1</sup> Gen. ix. 4; Lev. xvii. 11-14.

<sup>2</sup> Aston's *Nihongi*, vol. i. pp. 26 n. 8, 66 n. 1, 149 n. 7.



## CHAPTER XVII

## ANCIENT RITES AND SACRED DAYS

THE New Year, the eighth of Nisanu, was a very solemn time; the king went in solemn procession from his palace to the temple of Ê-sagila to 'seize the hands of Bîl,' and thereby renew the Covenant-pledge with God, who then descended into the House of Oracles to commune with man.<sup>1</sup>

The king dated all the years of his reign from this Zagnuku-feast, when the Day of Creation was also celebrated—'the day of the Merry-making of Marduk.'

Jastrow considers that 'at an *earlier* period, in some ancient religious centre' such as Nipur or Ur, the Zagnuku was originally celebrated in the seventh month, Tishritu; its name was written with sacred ideographic characters, and counted sacred by the Sumerians, who called it the 'Beginning'; the 'month of the Holy Mound,' or 'the Sanctuary.'<sup>2</sup> In this seventh Month the Ark rested upon the mountains (Gen. viii. 4); it was originally the Paschal month but changed to Nisan by the Jews *after* the Babylonian captivity.<sup>3</sup>

Nisanû, 'the month of the *Altar*,' was dedicated to El-lil and Ana. So extravagant was the number of sacrifices that the victims' blood flowed like water.<sup>4</sup>

This month, 21st March–21st April, when the sun enters the zodiacal sign of the RAM (Aries), is the beginning of Spring, the time of seed-sowing, and also of the birth of

<sup>1</sup> Cf. Ex. xxv. 21, 22, xl. 12, 17, 34, 35, xxix. 43, *mg.* 'Israel.'

<sup>2</sup> Hommel.

<sup>3</sup> Jastrow, pp. 681–683 and notes.

<sup>4</sup> At the great national Sanctuary of Jerusalem 500 priests officiated on the Day of Atonement; and 256,500 lambs were slain at one Passover in the reign of Nero (Josephus). *Dawn*, pp. 681, 682; *ante*, p. 215, n. 1; 1 Kgs. viii. 63.

flocks and herds, when the firstlings of man and beast are dedicated to the Almighty Lord and Giver of Life.<sup>1</sup> The 10th of Nisan was the first day of Israel's Passover, which was to be to 'them the beginning of months,' *i.e.* of their religious year, when the 'bread of affliction was eaten.'<sup>2</sup>

On the great Atonement-day of national reconciliation a similar ritual was observed in honour of Bîl Mardûk to that celebrated in Israel at the autumn equinox on the 10th of Tishri, immediately preceding the Vintage feast at the cutting of the Grape cluster, and the Feast of Tabernacles and Ingathering on the 15th day of the same seventh month.

'On the second day of Nisan and the first hour of the night,' the Babylonian High-priest, clad in special robes (in Israel white, with a Lily-Mitre<sup>3</sup>), entered the Presence of Bîl, and sprinkling the Veil with water taken from the Euphrates, 'the "River of Life and Death,"' addressed to Him this hymn :

O Bîl, Who in His strength hath no rival,  
O Bîl, King of Blessedness, . . .

Thine is the revelation, Thine is the interpretation of visions.

They look up unto Thee. Show them Thy mercy ;  
Cause them to behold the light, that they may tell of Thy  
righteousness.

O Bîl, Lord of the world, Light of the spirits of Heaven,  
Utterer of Blessings!

O Lord, Who dwellest in the Temple of the Sun,  
Reject not the hands that are raised to Thee.  
Show mercy to Thy city Babil ;  
To Ê-sagila, Thy temple, incline Thy face.  
Grant the prayers of Thy people, the sons of Babil.

'The annual forty days' mourning for Adôn-Tammûz supplies the closest parallel in point of form to the Black Fast and humiliation of the Hebrew Day of Atonement in

<sup>1</sup> Ex. xii. 2, 3, xiii. 4 ; Deut. xii. 5, 7, xiv. 22, xv. 19, 20, xvi. 1-3 ; Neh. x. 36. *Relig. of Semites*, pp. 305 n. 2, 405 n. 3, 413-415.

<sup>2</sup> Sayce, *Hib. Lect.* pp. 80, 81.

<sup>3</sup> *Temple*, pp. 96-98, 303, 305, 306, 324, 353.

autumn.' Prof. Jastrow says that Rosh-ha-Shana (the name of Israel's Atoning Fast) is the exact equivalent of the Babylonian *resh-shatti*, or Zagnuku, which, however, was celebrated in spring. The Jewish New Year is immediately followed by Nine Days of Penitence, the tenth being the Atonement-day, when, according to the ancient view, the Creator and the created are once more reconciled and 'at one'—a new Creation.

Prayers for the dead are amongst the most solemn features of this great Fast.

Lev. xvi. 1, 14, 29, 34: 'On that day shall the priest make an Atonement for you, to cleanse you, that ye may be clean from all your sins before יהוה. It shall be a Sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever . . . once a year.'

'From the earliest times,' Ewald says, 'an Atonement-offering was an indispensable constituent of every New-year festival.'

This month shall be unto you the beginning of months. It shall be the first month of the year to you.—Ex. xii. 2.

It is significant that Uagait—the great Osiris-Feast—was also held on the threshold of the year, when most solemn sacrifices were offered, preceded by forty days of fasting and penitence, just as Lent precedes Easter. The death of the God, symbolised by the reaping of the Divine grain—the Bread of Life—was celebrated at wheat harvest, and the Raising of Osiris at the vernal equinox.

As in Israel, so in Sumêr, every new and full moon was a sacred season when special sacrifices were offered.

Nannar was 'the Lord of Rest,' *i.e.* of the Sabbath (Akkadian Sa-bat, or day of heart-rest), which in Sumêr and Assyria was always connected with the moon. *Cf.* Ex. xxxi. 15, 'a Sabbath of Rest,' *Var.*; a rest of deep rest, *i.e.* a perfect Sabbath. Heb. iv. 4, 9, 10.

*Cf.* Mark ii. 28, 'The Son of man is Lord also of the Sabbath.'

Sumerian texts mention 'the Festival of the Moon-god.' Nannar-Sin was 'Lord of the Crescent, the Heifer, or

mighty Bull of Anu, son of In-lil';<sup>1</sup> and represented as mitred with a turban of the crescent moon, or its halo, as an *awra* round His head; His symbol was a conical stone crowned by a Star.

Every month throughout the months of the year . . . offer all burnt sacrifices unto JHVH in the new moons, by number, *according to the Order commanded*, . . . continually before JHVH. . . . The continual burnt offering of the new moons.—Num. xxviii. 11–15, xxiii. 31; Ezra iii. 5.

Sing we merrily unto God our Strength. Take the psalm, bring hither the timbrel, the merry harp with the lute. Blow up the trumpet in the new moon, at the full moon, even upon our feast day. . . . For *this* was a statute for Israel, and an ordinance of the God of Jacob. *This* He appointed for a testimony, when He went out through the land of Egypt.—Ps. lxxxix. 1, 3, Var.; cf. A.V., R.V., and P.B.V.

In the day of your gladness and in your solemn days, and *in the beginning of your months* ye shall blow with the Ram's horns over your burnt offerings and over the sacrifices of your peace offerings, that they may be to you for a MEMORIAL before your God.—Num. x. 10. See pp. 86, 142, 229.

For the first day sanctified the whole week, month, or year. The Hebrew year was lunar, not solar; hence the moon of Tishri, being the first of the civil year, was peculiarly sacred. On New Year's Day no less than 107 priests officiated at the Burnt offering, twenty with each bull, eleven with each ram, eight with each lamb. Ps. lxxxix. was the special psalm sung with the Drink offering of the New Moon in Tishri, on this most joyous of all Israel's many festivals of Rejoicing.<sup>2</sup>

Let us bring Wood, let us prepare the libations, *thinking of Thee* at every phase of the moon. O Agni, let us not suffer in Thy friendship.<sup>3</sup>

The Vedic sacrifices bear comparison with those before us. 'Agnihotra, offered twice a day; *Darsapûrnamâsa*, every

<sup>1</sup> Sayce, *Hib. Lect.* pp. 48, 106, 464. *Dawn*, p. 653, n. 6. Nannar, 'the Heifer of day, Marduk, the Heifer of Night.' The Jewish Talmud compares the moon to a heifer. *Aleph* in Hebrew sig. Bull; cf. the Greek *Alpha*. Tau, the last letter of the Hebrew alphabet, is *Omega* in Greek, and is the name of the Egyptian cross. Cf. Ezek. ix. 4; Rev. i. 8; Matt. xi. 29.

<sup>2</sup> Edersheim, *Temple*, pp. 293–295.

<sup>3</sup> *Rig Veda*; *Phys. Rel.* pp. 174, 175; cf. Neh. x. 34, xiii. 31; Is. xl. 61.

new and full moon. *Kâturmāsya*, every fourth month; at the beginning of Spring, the rainy season and autumn. *Āgrāyaneshṭi*, at harvest-time. *Pasubandha*, at the beginning of the rains.<sup>1</sup>

All these correspond to the 'SET FEASTS' of the Hebrew ritual.<sup>2</sup>

The Feasts of Passover, Unleavened Bread, and Tabernacles always began when the moon was at its full on the 14th–15th of Nisan and Tishri.

Jehovah spake unto Moses, saying: On the first day of the first month shalt thou set up the tabernacle of the Tent of Meeting.<sup>3</sup>

At every new moon the number of Burnt offerings was largely increased, and, in addition, a kid of the goats offered as a guilt-offering.<sup>4</sup>

So will it be at the Temple of the Future (Ezek. xx. 40, 41; xlv. 17; xlvi. 6).

It is significant that the date of the Christian festival of Easter is regulated by the Paschal New Moon.

#### LUSTRATIONS

I acknowledge one Baptism for the remission of sins.—*Nicene Creed*.

According to the purification rituals of Ia and Marduk (who are the chief gods invoked in rites involving purification) the mouth was rinsed with water preliminary to bringing the atoning sacrifice to the Shrine.<sup>5</sup>

In the Hebrew ritual the priests bathed in the brazen sea, but the lavers (caldrons) were used for washing (rinsing, *Var.*) the burnt offerings (2 Chr. iv. 6, 14, *mg.*; Ezek. xl. 38, xlvi. 23, 24). In these caldrons the Paschal Lamb was scalded, as is *still* customary at the Samaritan passover held on Mount Gerizim.

<sup>1</sup> M. M. *Nat. Relig.* pp. 524, 525.

<sup>2</sup> Ex. xxxiv. 22, 23; Num. xv. 3, xxix. 39; Lev. xxiii. 44, R.V.; Ex. xii. 2; xiii. 4; 2 Chr. xxxi. 3, 5.

<sup>3</sup> Ex. xl. 1, 2, 16, 17, R.V.; 1 Kings ix. 25; 2 Chr. viii. 12, 13, xxix. 17; 1 Esdr. v. 50–53, 57, viii. 6, ix. 16, 17, 37; 1 Macc. x. 34; Isai. i. 11, 13, 14.

<sup>4</sup> Num. xxviii. 11–15, *Var.* a shaggy buck; 1 Chr. xxiii. 31; 2 Chr. xi. 4. *Cf.* Rom. viii. 3, *Var.*

<sup>5</sup> *Cf.* the 'holy water,' Num. v. 17.

Extreme cleanliness is the distinctive feature of Sin-tō<sup>1</sup>—the 'Way of the Gods'—and the votary hangs up a towel above the laver inscribed with his name in proof of his purification.

Here is a Shintō prayer, used after washing the hands and carefully rinsing the mouth (for prayer is not accepted by the Pure One from an unclean worshipper, or an oath from untrue lips) :

O God, that dwellest in the High Place of Heaven,<sup>2</sup> Who art divine in substance and intellect, and able to give protection from guilt and its penalties, to banish impurity, and to cleanse us from uncleanness, hosts of gods, give ear and listen to our petitions.

And again :

To whom I offer praises day by day, I pray with awe that They will deign to correct the unwitting faults which, heard and seen by Them, I have committed, and, blessing and favouring me according to the powers which They severally wield, *cause me to follow the Divine example*, and to perform good works in the Way!

Compare these words from the Egyptian Ritual :

I am Râ. . . . sin is an abomination to Me, and I look not thereon. . . . I have My being in Right and Truth . . . So high that man may not attain unto Him; Dweller in the Hidden Place, Him whose Image no man hath beheld.

A Japanese service, 'the Great Purgation,' which, we may well surmise, originated in Sumér thousands of years before the Hundred Families migrated to the Far East and colonised the valley of the Yang-tse-Kiang, B.C. 2700, is held throughout the empire twice a year, in the sixth and twelfth months, but at Isé monthly, and before the Five Chief Feasts. The early Shintōists—men of the God-way—by washings and prayers celebrated the festival of Oho-harahi—*sig.* indemnity, 'damages,' clearing away, expiatory fine—by which the whole nation was purged of 'offence'—*i.e.* pollution, ill-deeds, and calamities<sup>3</sup>—their transgressions 'rectified,' and themselves prepared for the worship of the Gods of Heaven

<sup>1</sup> In contradistinction to this the French historian Michelet describes the Middle Ages in Europe as 'a millennium *without a bath.*'

<sup>2</sup> Cf. Is. lvii. 15 : 'I dwell in the High and Holy Place.'

<sup>3</sup> *Nihongi*, W. G. Aston, vol. i. pp. 31 n. 2, 41 n. 2, 49 n. 3, 50, 96, 224 n. 4; vol. ii. p. 221, n. 1.

and Earth. The liturgy, *norito*, used in celebrating these festivals is still in vogue.

Assembling on the hill-top, riverside, or forest-grove, they confessed their sins, offered invocations, and rendered thanksgivings. The priest, after fasting and lustrations, purified himself, and, mitred with a high black lacquered cap, with unsandalled feet, and robed in white, like the Hebrew High-priest on the great Atonement-day, offered the fruits of the soil, fish from the sea, venison, fabrics of the loom, and the Immortal Food—*i.e.* milkenrice; *amrita*, the Bread of Life, and 'the heavenly sweet *saké*'—wine brewed from rice-corn.

Thus is the wrath of the gods averted; the Four Seasons follow their due course, and the powers of Nature obtain their efficacy. The ancient emperors and priests actually performed the ablutions of the people, or made public lustration in their behalf.

Lustrations are ceremonially required after birth, or contact with death (as in Leviticus) both in China and Japan.

There are no idols or pictures in Shintō temples. In an austere simple nave the altar stands on which are placed the offerings, each being laid on a sheet of spotlessly white paper. The offerings to each deity consist of four cups of water, sixteen saucers of rice, four of salt, besides fish, birds, fruits, seaweed, and vegetables.<sup>1</sup>

Libations of water are daily poured out to Amatérasu, the Fair Spirit in the Sun, at dawn and sunset; and seawater, or salt, is sprinkled in the house to ward off evil spirits.

(The Inca of Peru, after confession to the Sun, bathed in a river praying that it might carry his sins into the ocean to be completely forgotten. *Cf.* Micah vii. 19.)

Yearly on the 29th July, at Osaka a grand '*matsuri*' takes place, when a procession of boats follows the Divine Ark of Suitenju to a small but very sacred temple. The city is brilliantly illuminated with lanterns; enormous-sized hoops are carried, which signify His FAITHFULNESS (*cf.* Ps. lxxxix.), and then the whole population bathe in the sea to wash off their impurities.<sup>2</sup>

<sup>1</sup> *Relig. of Japan*, pp. 78, 85, 87, 88. *Mikado's Empire*, pp. 92, 97, 410.

<sup>2</sup> In Madeira and at Naples the peasants thus rush into the sea on St. Peter's Day, June 29. *Stone Lore*, pp. 90 n. 1, 300 n. 3.

This Japanese festival is curiously like that great New Year Feast, Akite, when Nabû, the powerful God, sailed from Borsippa to Babylon 'in the bark of the river Asmu of beauty,' which probably dated from the Deluge; for the text identifies it with that instituted by Adrakhasis on the completion of the Ark, prior to embarking from Surippak (which was already an ancient town when the gods brought the Flood upon it, for 'the city Surippak was corrupt,' says the Deluge-tablet. Cf. Gen. vi. 12):—

I kept a Festival like that of the New Year, having placed on board oxen, jars filled with honey, oil, and wine.<sup>1</sup>

The 'Nihongi' gives a significant account of the origin of the custom of setting sacred jars filled with saké-wine and ame (a honeyed cake made from millet). On an occasion of great danger threatening from the enemy, the emperor was instructed in a dream to 'take earth from *within the shrine of the Heavenly Mount, Kagu-yâma*, and therewith make dishes and jars and sacrifice to the gods of heaven and earth, whereupon victory should be granted.'<sup>2</sup>

The use of 'pure water' for washing the hands and other parts of the body occupied an important place in the sacred texts of Sumêr. From remotest times a great Laver of Purification stood in the court between the first gate of the House and the sacrificial Altar,<sup>3</sup> where the needful ritual-ablutions were performed at the base of the Pilgrimage-mountain.

Gudea (B.C. 3000) records that he presented one such which was 'dear to the heart of Ia.'

This exactly corresponds to the Laver in the Jewish tabernacle; to the great 'molten sea,' or Deep, in Solomon's temple (which, most curiously, was 'wrought *like a Lily-flower*,' and adorned with lions, cherubs, and palm-trees); to the laving water at the entrance of all mosques; the *mitarashi*

<sup>1</sup> *Dawn*, pp. 566 note 2, 568 note 2; Jastrow, pp. 495, 496, 499, 507 note 2, 678, 679. *Early Israel*, p. 315.

<sup>2</sup> Vol. i. pp. 119-122. W. G. Aston's translation.

<sup>3</sup> Cf. 'They shall weep between the Porch and the Altar.' Joel ii. 17; Num. viii. 7; Ex. xl. 7, 12, 30-32; 2 Chr. xv. 8. 'Slain between the Sanctuary and the Altar.' 1 Kings vii. 23-28; Matt. xxiii. 36.



in Shintō temples; and to the Font, Baptistry, or holy water stoups in Christian churches, which contain the water

'sanctified to the mystical washing away of sin.'<sup>1</sup> 'The Laver of regeneration,' as St. Paul calls it in his letter to Titus (iii. 5, *Var.*)

The Abyss, *apzu*, was called after the great Deep which surrounded the earth, and on which, in the ancient cosmogony, it was thought to rest—the scene of the conflict of Light and Darkness and the re-birth of the dead. (*Cf.* Abtu, the site of Restau in the Egyptian Amenti. It was Clement of Alexandria who first named Christians 'fishes.' (See pp. 8, 65.) At Jerusalem, as at Ê-sagila, it rested on the heads of twelve oxen, and in Herod's temple upon twelve colossal lions. The other ten lavers in Solomon's temple were emblematic of the clouds. (*Cf.* 2 Chr. iv. 4–6, *mg.*, 15; 2 Kgs. xvi. 17; Jer. lii. 17, xxvi. 19–22; Ezra i. 7; vii. 19.)

The earth is Jehovah's, and the fulness thereof; the world and they that dwell therein. For He hath founded it upon the seas, and established it upon the floods.<sup>2</sup>

(In the great Brazen Laver in the post-Exilic temple twelve priests could bathe at once. It was filled by machinery, like the tanks of Immortal Water used by the Hindus at their great Purification-festivals.) \*

Similar lustrations were incumbent on the Egyptians, whose priests must be 'clean of both hands and true of voice,' and before officiating carefully wash face, mouth, hands, feet, and body. So essential was this preliminary act of purification (*ûabû*, *lit.* strict physical cleanliness) that from it they derived their name 'ûîbî—the Washed, the Clean.' *Cf.* Lev. xxi. 21–23; Heb. ix. 10–14.

Who shall ascend into the Hill of the Lord? Who shall sojourn in Thy Tent? The clean of hands and pure of heart. . . .

I will wash mine hands in innocency, and so will I compass Thine Altar.<sup>3</sup>—Ex. xxx. 18–21; Pss. xxiv. 4, *mg.*; xv. 1, R.V. *mg.*; xxvi. 6, 15.

But ye are washed, but ye are sanctified, &c.—1 Cor. vi. 10, 11.

<sup>1</sup> Baptismal Office, P.B. *Dawn*, pp. 16, 18, 19, 534 note 4, 545 note 6, 674; *Temple*, pp. 56, 159; Ps. xxiv. 1, 2.

<sup>2</sup> See pp. 8, 65, 87. Vigouroux, *La Bible*, pp. 364–368, 384, 388.

<sup>3</sup> *I.e.* encircle it in the ceremonial procession with chorus and dance.

In the cleansing of the Levites<sup>1</sup> it was ordained that Water of Purifying, or *Expiation*, R.V. (*i.e.* 'Sin water'), must be sprinkled or thrown over them, and that they should wash their clothes, and thus purge themselves from sin.<sup>1</sup>

This water is also called 'Water of separation' (or impurity, R.V., *i.e.* to remove impurity). 'It is a purification for sin,' *i.e.* a *Sin-offering*, Num. xix. 9, *Var.*

Uncleanness was conceived to be 'a dangerous infection,' so to 'purify' implied *disinfection*.<sup>2</sup> In the Ancient Religion all these Divine laws were founded on the soundest hygienic basis, and the washing of the suppliant's body and clothes (*or* 'a change of raiment,' Gen. xxxv. 2) was equally important in early Greek ritual.

Let the flowing waters of the stream wash me clean.

Let me be pure like the sheen of gold.

As a ring of precious stones may I be precious before Thee.<sup>3</sup>

Remove my iniquity, save my soul.

May I be precious in Thy sight as a goblet of glass.<sup>4</sup> Burn up my evil. Bind together Thine altar, that I may set up Thine image. Let me be kept with Thee.

Pour out on the sixth day . . . pure water in the temple of the lower ground. . . . Make prostration towards the Gate of the setting Sun. . . . At sunset the garden thou must enter, and, *lifting the hand to Btl*, must cover His Throne with linen. The great wooden tablet thou must set up in the garden. At sunrise, on the bank of the river, a green spot, thou must draw up pure water. . . . Dates and cones which thou hast gathered, with honey and butter, thou must place . . . and the cream of abundant butter and good oil thou must raise also . . . and, dipping the hands therein, must say . . . &c.<sup>5</sup>

Cedar-wood was used in these Purifications, as among the Jews. Num. xix. ; Lev. xiv. ; *cf.* Ex. xv. 25.

<sup>1</sup> Num. viii. 7, *Var.*

<sup>2</sup> *Cf.* Ex. xix. 5, 10, 14, ; Lev. xi. 25, 32, xiii. 52, 54, xiv. 5-8 ; Ezek. xxxvi. 24 ; Ps. li. 2, 7 ; Is. lii. 15 ; John iii. 5, xiii. 8 ; Heb. ix. 14, 19, x. 22 ; Eph. v. 26 ; 1 Pet. iii. 20, 21 ; Matt. v. 8. 'The Arabs say that these purifications were taught our first parents by the Angel. That his followers might be more punctual in this duty Mahomet declared that the practice of Religion is founded on cleanliness.' Sale's *Korân*, p. 82. Sayce, *Hib. Lect.* p. 82.

<sup>3</sup> Isai. xliii. 4 ; Mal. iii. 17, *mg.*

<sup>4</sup> A most rare, costly article, fit gift to Deity. See p. 208.

<sup>5</sup> Sayce, *Hib. Lect.* pp. 528, 529 ; Ritual Text, *W.A.I.* iv. 25.

The Deluge tablet thus describes the cure of leprosy :

After bathing seven times in the sea, Gilgames, the leper, left all his own clothes behind, and was sprinkled with hyssop by the priest, who, offering prayer, then arrayed him in clean new garments and a turban. The leper next offered sacrifice, and gold and silver. In the Jewish ritual the priest and leper had the same consecration. On 'the Crown of the anointing oil of his God' a 'fair Mitre' or 'turban of fine linen' was set. This was shaped like the calyx of an inverted flower—probably a LILY—like the Egyptian priest's head-gear (see pp. 378-9).

'The same word,' says Prof. Hommel, 'that is used in Babylonia for sprinkling a sick or unclean person is used in Hebrew for Pardon and Forgiveness.'

Sickness, ever regarded by the Babylonians as the result of sin, required a propitiatory sacrifice to be offered :<sup>1</sup>

May the sick man by sacrifices of mercy and peace be purified.

But the sick man himself was called 'the son of his God.'

He giveth pain to the son in whom He delighteth.—Prov. iii. 12; Heb. xii. 5-7. Cf. John xi. 3; Rev. iii. 19.

I was the child of Zeus, and yet had I infinite pain.—Homer.

Restoration to health was considered a proof of Forgiveness. Compare carefully Luke v. 12-14, 17-19, 24, 31, 32, vi. 16; Mark iii. 10.

'Sin,' said Seneca, the Roman moralist, 'is the universal insanity.'

Marduk was especially skilled in healing mental disease and casting out the demon of headache. He asked wisdom from his Father Ia, who bade him 'bind the diseased head with an Ear of Corn' (Sumerian, in Semitic 'a vine-shoot'; the Vine typified the Tree of Life, 'the Plant that gladdens life.' See pp. 85, 101 n. 1) :

Take the man to the House of Purification: purify him with Thy pure charm. Sprinkle the man, the son of his God. Bind the BOND upon his head. Let him be fed abundantly. . . . Let the madness of his head be removed from him. May the malady of his head, which has descended like the rain of the night, be driven away. . . . May Marduk, the eldest Son of the Deep, be Light and Happiness unto thee!<sup>2</sup>

<sup>1</sup> *Temple*, pp. 95, 97, 98, 359. See pp. 43, 56. Cf. Ex. xxviii. 39, R.V. *mg.*; xxix. 20, 21; Lev. xxi. 10-12.; Zech. iii. 4, 5, R.V. *mg.* *Bible Dict.*, art. 'Babylonia.'

<sup>2</sup> Sayce, *Hib. Lect.* pp. 78, 460 note 1, 472, 494, 539.

The Marseilles inscription from the House of El mentions that the sacrifices were to be offered 'for every one that is stricken of the gods.' Cf. Isa. liii. 4, 8.

They who languished in sickness, through their sinful  
behaviour,  
And suffered, because of their iniquities, . . .  
Came close to the Gateway of Death.

Ps. cvii. 17, 18. (Wellh.)

It was the Anointer's (*pâsisu*) special function to preside over the 'Abysses' (*i.e.* the oblong or round basins cut out of large stone-blocks, like the wonderful stone monoliths of living water at the Japanese sanctuary Nikkō, *i.e.* 'the Sun's Brightness'), which were filled with the water used for purifications. It was his duty to purify, cleanse, and anoint with oil both persons and statues, foundation-stones, sacrificial victims, and votive steles.

The Palm-stalk (the Tree of Life), whose oil was used in anointing, is called 'the Plant of the God of Joy.' Cf. 'the Oil of Gladness' in the Hebrew psalms. Holy perfumed oil was used just as in the Mosaic ritual.<sup>1</sup>

'Holy Water sprinkling the unclean,' and the 'Water of Regeneration,' which in some way it symbolised, is a very familiar feature in the Levitical ritual, and figured alike in the prophetic and New Testament Scriptures, where The Christ fulfils the rôle of ANOINTER (see p. 57),

If I bathe thee not, thou hast no part in Me.—John xiii. 8–10.

Rev. vii. 9, 13–15: 'A great multitude clothed in white robes, and with palms in their hands. . . . Who are these arrayed in the White Robes? These are they that came out of the great tribulation, and have washed their robes and made them white in the blood of the Lamb; therefore are they before the Throne of God, and serve Him day and night in His temple.'

#### 'THE HOUSE OF PURIFICATION'

'The lofty House, the place into which the sick are carried' (*i.e.* for healing), is named as early as Gudea's day (c. B.C. 3000). Cf. John v. 2–4.

<sup>1</sup> Cf. Gen. xxviii. 18, xxxv. 14; Ex. xxx. 22, 23; xl. 9–15; Num. vii. 1; Lev. xiv. 16–18, xxi. 12.

This is a beautiful prayer in behalf of a sick or 'possessed' one, suffering from 'the weakening disease':

May he be placed again in the gracious Hands of his God! . . .  
 May the sick man by offerings of mercy and peace  
 Like copper shine brilliantly. [Semitic, 'May he be polished.']  
 To the prospering Hands of his God confide him.<sup>1</sup>

In the earliest hymns a man purified from sin is often compared to glowing bronze. (*Cf.* Rev. i. 15; Mal. iii. 2, 3.)

The sick one was anointed with perfumed oil seven times—the Covenant number.<sup>2</sup>

The anointing of the sick with healing oil was practised in the early Church. (James v. 14.)

Dante also depicts, amongst his own final experiences on the Mount of Purification, the Furnace of Fire and Immersion in Lethe and Eunoë's lustral waters, by which his mental vision was cleared,<sup>3</sup> his dying energies revived, and himself fitted to join in the celestial dances:—

Behold Eunoë, that yonder riseth . . .  
 Lead him to it, *and, as thou art accustomed,*  
 Revive again the half-dead virtue in him.

From the most holy water I returned  
 Regenerate, in the manner of new trees  
 That are renewed with a new foliage,  
 Pure and disposed to mount unto the stars.

Lethe and Eunoë—the remembered dream  
 And the forgotten sorrow—bring at last  
 That perfect pardon which is perfect peace.<sup>3</sup>

Songs of Praise again resounded after the Healing was bestowed. Thus Hezekiah exclaimed:

The Lord was ready to save me; therefore will we sing my songs to the stringed instruments all the days of our lives in the House of JHVH.—Isa. xxxviii. 20, 21.

Most beautifully also Dante describes how, in accordance with the 'use or 'custom' of that Holy Hill, whenever a

<sup>1</sup> Sayce, *Hib. Lect.* p. 82.

<sup>2</sup> *Temple*, p. 102, n. 2.

<sup>3</sup> *Cf. Inf.* vii. 40, 41. 'All of them were asquint in the first life' (Lg.); 'mental vision distorted' (P.) *Purg.* viii. 59; xxviii. 121-131, xxxi. 97-104, xxxiii. 124-135, 142-145. (P. and L.) See pp. 89, 309.

disciplined soul reaches the summit of the Healing Mount, and is received back into the Paradise from whence it came, the whole mountain vibrates with sympathetic joy, and all the spirits down to its sea-washed base with one voice cry, '*Gloria in Excelsis!*'

In the Interpreter's House the pilgrims say there is a noise of music for joy that we are here. . . . Wonderful! Music in the House, music in the heart, and music also in heaven, for joy that we are here.—*Pilgrim's Progress*.

### PENITENTIAL PSALMS

I believe in the forgiveness of sins.—*Apostles' Creed*.

Connected with these lustrations and libations are the touchingly beautiful Penitential psalms which 'were sung to the libations,' probably antiphonally, like the Vedic hymns, by the priest and answering choir of worshippers.

(In the Hebrew ritual special psalms were sung at the Drink-offerings, such as Pss. cv., xxix., l., xciv., lxxxi., lxxxii.)

All these pre-Semitic psalms, says Prof. Sayce, belong to northern Babylonia, and more especially to Erech and Nipur. They go back to an earlier date than the rise of Agadé under Sargon I., *nearly 2000 years before Abram's birth*, and were used to pacify the wrath of the angry Gods.

Marduk Himself was called 'the Lord of REST,' *i.e.* of pacified anger: 'Let Thine heart rest.' (Cf. 2 Chron. vi. 4; Gen. viii. 21, *mg.*) How ancient is this conception of the Mediator-God—Asári-murudugga, 'the Chief who does good to man'—may be inferred from the fact that the penitential hymns were addressed to Him anterior to B.C. 3800: <sup>1</sup>

He will purify thy sin. . . . the Bearer of Purifications.  
He was manifested to bear away sin.<sup>2</sup>

These hymns and litanies manifest most strikingly the truly spiritual teachings of the ancient priesthood, and also the intensely spiritual aspirations of the worshippers, and

<sup>1</sup> Sayce, *Hib. Lect.* pp. 316, 335-337, 352, 354, 107, note 1.

<sup>2</sup> Creation tablet V.; 1 John iii. 5; Matt. xi. 28.

their yearnings after Purification and the Forgiveness of Sins.

Many of them exhibit an extraordinary affinity with the highest teachings of our own Scriptures; and because of their likeness to the Aryan hymns are called 'the Babylonian Bible,' or 'Rig Veda.'<sup>1</sup>

'Sin, in Chaldean eyes, was not an infirmity of soul; it assaulted the body like an actual virus, and the fear of physical suffering, or death, engendered by it inspired these complaints with a note of sincerity which cannot be mistaken.'<sup>2</sup>

This psalm is entitled

*The Complaints of the Repentant Heart.*

I eat the food of wrath, and drink the waters of anguish: . . .

O my God, my transgressions are very great, very great my sins. . . . I transgress and know it not. . . . I feed on transgressions and know it not. The Lord, in the wrath of His heart, hath overwhelmed me with confusion. . . . I lie on the ground and none reaches a hand to me. I am silent and in tears, and none takes me by the hand. I cry out, and there is none that hears me. I am exhausted, oppressed, and none release me.

Lord, *Thou* wilt not repulse Thy servant. In the midst of the stormy waters come to my aid. Take me by the hand!

I commit sins . . . turn them into blessedness! I commit transgressions: let the wind sweep them away! My blasphemies are very many: rend them like a garment!

God, Who knowest that I knew not,<sup>3</sup> my sins are seven times seven . . . forgive my sin!

Again:

How long, O my God, shall I suffer?  
O Lord, Thy servant Thou dost not restore.  
In the waters of the raging floods seize his hand!  
The sin that he hath sinned  
To blessedness bring back.  
The transgressions he hath committed  
Let the winds carry away!  
As a garment strip off my manifold wickedness.  
My transgressions are before me.  
May Thy judgments give me life.<sup>4</sup>

<sup>1</sup> Lenormant and Sayce, *Hib. Lect.* pp. 315, 316.

<sup>2</sup> *Relig. of Semites*, p. 682.

<sup>3</sup> Cf. 'the Sins of Ignorance,' Lev. iv.; Num. xv.

<sup>4</sup> *Rec. of Past.*

## FASTING

And yet again (as a means of atonement) :

Food I have not eaten,  
Clear water I have not drunk.

Instead of food I eat bitter tears ;<sup>1</sup>  
Instead of date-wine I drink the waters of misery.  
For my drink I have bitter waters.  
Instead of clothes I am enveloped in sin.

And another :

I, Thy servant, full of sighs, call upon Thee.  
The fervent prayer of him who has sinned do Thou accept.  
If Thou lookest upon a man, that man lives . . .  
Merciful One, to Whom it is good to turn, Who hears sighs.<sup>2</sup>

(Cf. Ex. ii. 23 ; Job xxxiv. 29 ; Ps. xii. 5.)

Shintō temples are called 'the Palace of Worship, *i.e.* Abstinence' ; the Japanese word *Yume sig. taboo, abstinence, worship, respect* (Aston).

\* All the Babylonian hymns end with *Amanū*, the equivalent of the Buddhist Aum, our own Amen, signifying Submission to the Divine Will :

Accept the prostration<sup>3</sup> of the face of the living creatures.  
I, Thy servant, ask Thee for rest.  
To the heart of him who has sinned  
Thou utterest words of blessing.  
Thou lookest on the man, and the man lives. . . .  
Compassionate One, whose forgiveness is ready !<sup>4</sup>  
God, my Creator, take hold of my arms !  
O Lord of Light, let not Thy servant sink !  
Amid the tumultuous waters take hold of his hand.

The Priest, after receiving the penitent's offerings, led him by the hand into the Divine Presence,<sup>5</sup> and pleaded for him in this beautiful litany of Intercession :

*Priest* : He directs his mouth, but his heart is unfaithful ;  
His mouth is sin.  
By the multitude of sins he hath committed. . . .

<sup>1</sup> Jastrow, p. 320. Pss. xlii. 3, lxxx. 5. 'Tears,' said St. Bernard, 'are the wine of the angels.'

<sup>2</sup> *Lit. acts.*      <sup>3</sup> The *koṭow*—*i.e.* Submission to a superior. See pp. 7, 159.

<sup>4</sup> *W.A.I.* iv. 29.

<sup>5</sup> *Illust. from Ani-Papyrus, Light* (frontispiece), and p. 50, Seal of Ur-bau.



By the words of the god and the goddess<sup>1</sup> he has forgotten,  
By the promise he has made in his heart and has not  
performed,

By the gift and the Name of his God which he has forgotten . . .  
He consecrates himself, he laments, he has drawn back,  
He has manifested fear, he has spoken contritely,  
He has purified himself and inclined to the lifting up of  
the hand ;

He sets down the dish *according to rule*.

His god and his goddess feed along with him.

He stands in the congregation, and utters the prayer,

'May I be pardoned,' for he knew not and was foresworn. . . .

In the Divine colossus *he has found Father and Mother*.<sup>2</sup>

The Divine colossus has become to him Friend and comrade.

The Divine colossus has restored to him God and compa-  
nion, *or His Friendship*.

Like doves does he mourn bitterly night and day.

To his merciful God like a heifer he roars.

Painful lamentation does he raise.

Before his God he prostrates his face in prayer.

He weeps, he has drawn near, he holds not back.<sup>3</sup> . . .

Sickness, a stroke . . . and wasting press heavily on him ;  
weak is his groaning. Smiting, evil, fear, and oppression have  
bowed him down and stilled his lamentations. He has sinned,  
and in anguish he weeps unto Thee.<sup>4</sup> . . . He hastens to Thee  
. . . he causes his tears to rain like a thunder-cloud ; he is over-  
powered, and causes his eyelids to weep. . . . He lies prostrate.  
At the gate of his sin his hands are bound. Over his face, which  
for tears is not lifted up, falls the tear. By his feet, on which  
fettlers are set, he makes lamentations unto Thee. By his hand,  
which through weariness hangs down, he makes lament unto Thee.  
By his breast, which like a flute utters cries, he laments unto  
Thee.

*Penitent* : Through bitterness of heart I cry to Thee in sorrow.  
Declare my forgiveness . . . bestow mercy on Thy servant, who  
is in affliction. Turn Thy countenance towards him. Accept  
his supplication. Turn in mercy towards Thy servant, with whom  
Thou wast angry. My hands are bound. I prostrate myself  
before Thee.

*Priest* : He has addressed Thee in prayer. May the writing of

<sup>1</sup> The equivalents of the Guardian Angel, or Conscience ; under whose protection each Babylonian was from birth, guarded day and night against invisible fates (*cf.* the daimōnion or Indwelling God of the Greek Sokrates).

<sup>2</sup> See pp. 62, 361.

<sup>3</sup> Heb. x. 38, 39.

<sup>4</sup> 'Mine eye poureth out tears unto God.'—Job. xvii. 10.

la give rest to Thy heart. May his earnest supplication find favour with Thee above. . . . Behold his painful suffering. Let Thy heart rest, and grant unto him mercy. Take his hand; forgive his sin; remove the madness and the wasting that is on him. . . . Let Thy Majesty bathe his disease in the River. Loosen his chain, undo his fetter; enlighten his face; entrust him to his God Who created him. Give Life to Thy servant, let him exalt Thy warlike deeds. May all mankind magnify Thy greatness! Accept his gift; receive his ransom. In a Land of Peace may he walk before Thee.<sup>1</sup>

Thou art the Life-giver!  
 Thou art the Saviour,  
 The merciful One among the Gods.  
 Cure Thou this plague.<sup>2</sup>

Let Thy judgments . . . Thine hand help me.—Ps. cxix. 175, 178.

‘Call for the elders of the church and let them pray over him.’ ‘They shall lay hands on the sick, and they shall recover.’<sup>3</sup>

The stress laid upon the *uplifting touch* of the hand is very observable alike in the Book of Daniel, the Gospels, and in the healing Acts of the Apostles.

Then me, his hand firm clasped in mine, he brought,  
 With joyful face that gave me comfort great.—Dante.

Dean Plumptre calls this ‘clasped hand the sacrament of human help,’ adding that ‘with Dante the evangelising power of the hand, as distinguished from the voice, brought as by a mesmeric influence to the Pilgrim’s perplexed mind something of the serener joy with which his more experienced guide had learnt to look even on the most terrible manifestations of the Divine righteousness.’<sup>4</sup>

Thence his encouragements have led me up,  
 Ascending and still circling round the Mount.

*Purg.* xxiii. 124–5.

<sup>1</sup> *W.A.I.* iv. 26, No. iii. 27; No. iv. 61; No. i. Sayce, *Hib. Lect.* pp. 526, 527.

<sup>2</sup> Lenormant’s trans.

<sup>3</sup> *Cf.* Pss. xxxviii. 1–10, cxix. 173, li. 4, lxxxviii. *Cf.* Mal. ii. 6, 7; 1 Chr. xv. 2; Jas. iv. 8, v. 14.

<sup>4</sup> *Inf.* ii. 55–57; iii. 19, 20, note; xix. 124–131; xxiii. 49–51; xxiv. 20–27; xxxi. 28.

Again, Dante expressively says that Beatrice

. . . hath in her *look* the skill  
That did the hand of Ananias move.  
Looks which in their stillness said, '*Be still.*'  
'*Beati*' in their voices heard.<sup>1</sup>

I beheld myself *translated*  
To higher salvation. . . .  
Well was I aware that I was more uplifted  
By the enkindled *smiling* of that star.<sup>2</sup>

An High Priest who is set over the House of God . . . a great High Priest . . . a merciful and faithful High Priest in things pertaining to God . . . Who can have compassion on the ignorant and on them that are *out of the Way*.—Heb. ii. 17, 18 ; iv. 14 ; v. 1, 2 ; x. 21.

Ezekiel tells us that he 'sat *where* the captives sat' (iii. 15), and Dante,

With even pace, like oxen at the plough,  
. . . went *with* that soul in his sore distress.

*Purg.* xii. 1.

It is worth glancing at an interesting side-light on our subject :

David went up *by the Ascent* of Mount Olivet, and wept as he went up, and had his head covered. He went barefoot, and all the people that was with him covered every man his head ; and they went up weeping as they went up. . . . David came to the Top of the Mount, *where* he was wont to worship God, &c.—2 Sam. xv. 30, 32, R.V. *mg.*

From 1 Kgs. xi. 7, 2 Kgs. xxiii. 13, *mg.*, the Mount of Olives was evidently an old-world *sacro-monte* ; Solomon, however, desecrated it by building thereon shrines to foreign deities.

## KARMA

One of the most remarkable doctrines in Sumerian theology is that of guilt bringing its own punishment of misfortune, or disease, for sins of omission and commission, which

<sup>1</sup> *Par.* xxvi. 11, 12, Plp. ; i. 46-54 ; xxviii. 127-129. Cf. Acts ix. 12.

<sup>2</sup> *Purg.* xxi. 104 ; Plp. xxxiii. 19, 135, xxii. 5, ii. 44, iv. 49-50, ix. 43, xix. 44-85, xxxiii. 74, 75, 121-125, 145-148. *Par.* xiv. 184, iv. 139, 140, xvii. 114-115, xviii. 4-10, 19-24, xix. 22, 23, xxxi. 91-93, xxxii. 85-87, xxxiii. 40-49.

resembles that of KARMA, emphasised alike in Buddhist texts, in Holy Scripture, and by Dante and Bunyan<sup>1</sup>:—

Remember, I pray thee, who ever perished, being innocent? or where were the righteous cut off? Even as I have seen, they that plough iniquity, and sow wickedness, reap the same.

Whatsoever a man soweth, that shall he also reap. . . . He that soweth to the flesh shall reap corruption; he that soweth to the Spirit shall of the Spirit reap everlasting life.

Receiving *in themselves* that recompense of their error which was meet.<sup>2</sup>

Or, as the psalmist phrased it—

He that goeth on his way sowing, bearing precious seed, shall doubtless return with shouts of joy, bearing his sheaves.<sup>3</sup>

The Poured Libations pleads on behalf of the Sumerian penitent—

Unloose the knot he has knotted.

From the knot of the heart may the god and goddess deliver him.

May his backsliding be outpoured on this day.

May they forgive him! May they deliver him!<sup>4</sup>

*Cf.* Dante—

I wish not, Reader, thou shouldst swerve  
From thy good purposes, because thou hearest  
How God ordaineth that the debt be paid.

They the knot of anger go unloosing,

The knot unloosing of their debt.<sup>5</sup>

You must there receive the comfort of all your toil, and have joy for all your sorrow. You must reap what you have sown, even the fruit of all your prayers, and tears, and sufferings for the King by the way. . . . How far I might have been on my way by this time! I am made to tread those Steps thrice over which I needed not to have trod but once. . . . I am made to tread those Steps with sorrow which I might have trod with delight, but for this sinful sleep.—*Pilgrim's Progress*.

<sup>1</sup> Sow an act, reap a habit; sow a habit, reap a character; sow a character, reap a destiny.—Thackeray.

<sup>2</sup> Job iv. 7, 8; Gal. vi. 1, 8; Rom. i. 27.

<sup>3</sup> Ps. cxxvi. 6.

<sup>4</sup> Sayce, *Hib. Lect.* p. 476.

<sup>5</sup> *Purg.* ix. 126, x. 107, 108, xvii. 24, xxiii. 15.

As the Egyptian Osiris held a Whip as well as the pastoral Crook in His hand, so a Sumerian 'prayer against sins' mentions the 'Rod of Affliction'; thus, too, Psalms (xxiii. 4, lxxxix. 32-34), 'Thy Rod and Thy Staff comfort me :

If they forsake My Law, and walk not in My judgments; if they break My statute, and keep not My commandments; then will I visit their transgression with the Rod, and their iniquity with stripes. My *Covenant* will I not break.' (See pp. 18, 231.)

Hence the Hebrew psalmist's prayer (Ps. cxix. 132, *mg.*), 'Be merciful unto me *according to the Custom* towards those that fear Thy Name.'

As in the Vedic religion there was in Sumêr an intense sorrow for, deep conviction and conscious need of an Atonement for sin, which exhibits an extraordinary sensitiveness to spiritual impressions<sup>1</sup>—a sensitiveness to which, as Dr. Griffis shows, the Japanese, like the ancient Egyptians, have 'not yet attained,' and which in the mind and life of Israel also occupied a more prominent part after the Exile—for there is no mention of the Day of Atonement in pre-exilic times, nor yet in Ezekiel's symbolic Temple.<sup>2</sup>

The feet of my goddess<sup>3</sup> I kiss and water with tears.

In the deep waters *take my hand*. O my God, Who knowest that I knew not, my sins are seventy times seven. Forgive my sins.<sup>4</sup>

Sin and disease are intimately connected as cause and effect. In a litany to Nergal the priest inquires what *kind* of sins have been committed which thus should bring Divine chastisement upon the sufferer? And the sins mentioned show unmistakable coincidences with the Trial of the dead in the Egyptian Ritual, the Hebrew Decalogue, the Book of Job (xxix. 12-17; xxxi. 5, 6), and the Apocalypse.

<sup>1</sup> Sayce attributes this feature to *Semitic* influence, *Hib. Lect.* p. 352. Robertson Smith shows that in the most primitive type of religion there was no sense of sin, or divine wrath, but only of physical holiness.—*Relig. of Semites*, p. 401.

<sup>2</sup> First named in Book of Sirach, B.C. 444. Cf. Lev. xvi. 29, 31; Ezra ix.; Neh. i. 4-11, ix. 3; Deut. ix. 4-20, first public confession of sin. *Bible Dict.*, art. 'Fasts and Feasts,' p. 862.

<sup>3</sup> In the penitential psalms Gula or Nana, the healing Goddess, is addressed, rather than Istar, whose name under Semitic influences had become associated with a degrading cult. Sayce, *Hib. Lect.* pp. 264-268.

<sup>4</sup> Cf. Matt. xviii. 22. 'I say unto thee . . . . Until seventy times seven.'

'The common people,' said Mr. Greatheart, 'when they hear that some frightful thing has befallen such a one in such a place, are of opinion that that place is haunted by some foul fiend or evil spirit, when, alas! it is *for the fruit of their own doing* that such things do befall them there.'—*Pilgrim's Progress*.

The Sumerian exorcising priest enumerated a long list of causes for which the evil might have been sent, winding up with the questions :

Was he frank in speaking, but false in heart?  
Was it 'yes' in his mouth, but 'no' in his heart? <sup>1</sup>

<sup>1</sup> Zimmern.

## CHAPTER XVIII

## THE DIVINE LAWGIVER

‘O OSIRIS, Thou art the Lord of Mât (*i.e.* Righteousness), hating iniquity.’<sup>1</sup> Cf. Heb. i. 9.

The Egyptians specially worshipped the TRUTH as a manifestation of God. Ma-khérou, which we translate ‘justified’ (or ‘véridique’), should be rendered ‘the Truth-teller,’ or true of voice.<sup>2</sup> Cf. Isai. lxxv. 16, ‘The God of Truth’ (*Heb.* the God Amen) with ‘I AM the Truth’—‘the Amen, the faithful and true Witness, the Beginning of the Creation of God.’ (John xiv. 6; Rev. iii. 14; Ps. lxxxix. 37.)

Sin’s most common title was Bil-terite, LORD OF LAWS. A hymn from Ur describes Him as ‘Ordainer of the Laws of Heaven and earth, He who created law and justice, so that mankind has established law. The Lord of the BOND.’<sup>3</sup> The Mountain consecrated to Him was Sinai, ‘the Mountain of the Law.’

All the people saw the thunderings, and the lightnings and the noises of the Trumpet, and the Mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, ‘Speak thou with us, and we will hear: but let not God speak with us, lest we die.’

And Moses said unto the people, ‘Fear not: for God is come to prove you, and that His Fear may be before your faces, that ye sin not.’ . . .

And Moses drew near unto the thick darkness where God was.

These words JHVH spake unto all your assembly in the Mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great VOICE: and He added no more.

And He said to Elijah, ‘Go forth, and stand upon the Mount before JHVH.’ And, behold, JHVH passed by, and a great and

<sup>1</sup> *Book of Dead.*

<sup>2</sup> M. Pierret’s Dictionary: ‘Man of his word.’

<sup>3</sup> Berith—Covenant. (*Cf.* Ezek. xx. 37.) See pp. 34 n. 2, 99 n. 1, 283, 285, 293, 329 n. 2, 349, 356, 385, 393, 397.

strong wind rent the mountains, and brake in pieces the rocks before JHVH; but JHVH was not in the wind: and after the wind an earthquake; but JHVH was not in the earthquake: and after the earthquake a fire; but JHVH was not in the fire: and after the fire a still small VOICE.<sup>1</sup>

Both Horeb 'the Mount of God,' Hermon 'the great Sanctuary,' and Carmel 'the Place of burning' were sacred pilgrimage mountains from earliest times, and are covered with the ruins of temples. It was an ancient Altar of Jehovah that Elijah repaired upon Carmel.

We must not forget that Ninib (one of the oldest names of Sin,<sup>2</sup> *i.e.* 'Nannar the Glorious') was the God of the Cloud-storm, before Whom, as He passed along, heaven and earth trembled; turning then to Ex. xvi. 10; xxiv. 15-18 *mg.*, we read:

*The Cloud covered the Mount. . . and the Glory of the Lord abode upon Mount Sinai, and the Cloud covered it six days. . . . And the sight of the Glory of the Lord was like devouring fire on the Top of the Mount in the eyes of the children of Israel. And Moses went into the midst of the Cloud.—Cf. Num. ix. 15.*

Of El-lil, the Lord of Nipur, mighty is the Power.

*Cf. Thine is the Kingdom, and the Power, and the Glory—for ever and ever. Amen.—Matt. vi. 13.*

As *Nabû* He was 'the clear Seer'<sup>3</sup> who guides all the gods, 'the mighty Overseer of the hosts of heaven and earth, Holder of the papyrus scroll, Wielder of the stylus of the tablets of destiny and of the writing reed; Master of Pens and Scribes, the Explainer, Restorer of the dead to life; the Establisher of Life for men in trouble.'

An inscription B.C. 812-783 gives 'Nabû, the All-knowing Master of devices' (*i.e.* skilled in artistic designs; *cf.* Ex. xxxiv. 30-33), 'Holder of the *Measuring* rod. He Whose it is to make to know and to divine aright, without Whom no counsel is taken in Heaven.'<sup>4</sup>

<sup>1</sup> Ex. xx. 18-21; Deut. v. 22; 1 Kings xix. 8, 11, 12, xviii. 20, 30.

<sup>2</sup> 'Sin and Ia are interchangeable terms, and Sin is equivalent to Ia and Oannes,' *Anc. Heb. Trad.* p. 65. Jastrow, pp. 63, 137. See pp. 20, 21, 246, n. 1.

<sup>3</sup> 'I am Yesterday, the Seer of millions of years.'—*Book of Dead*, ch. xlii.

<sup>4</sup> *Cf.* Joseph, Gen. xli. xl. 8, xli. 38, 45 *mg.*, xliv. 5, 15; Moses, Ex. iv. 20; Num. xii. 6-8; Daniel i. 20, ii. 18, 19, 22, 28, 29, v. 11, 12.



The Lord possessed ME, the Beginning of His Way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was. *When* there were no depths I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth.

*While as yet*<sup>1</sup> He had not made the earth, nor the fields, nor the highest part of the dust of the world. *When* He prepared the heavens I was there; *when* He set a compass upon the face of the depth; *when* He established the clouds above; *when* He strengthened the fountains of the deep; *when* He gave to the sea His decree, that the waters should not pass His commandment; *when* He appointed the foundations of the earth: *then* I was by Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him; rejoicing in the habitable part of His earth; and My delights were with the sons of men.<sup>2</sup>—Prov. viii. 22–31. (See p. 4.)

Nabû was 'the broad-Eared, who gives broad ears' (*i.e.* intelligence and clear vision—*clairvoyance*) to His worshipper, 'that he might have seeing eyes.'<sup>2</sup> (Cf. Isai. xxxiii. 14–17; Eph. i. 17, 18; Lu. xxiv. 45.)

Moses died in the Mount of Nebo on the top of Pisgah, 'the Hill,' from whence he clearly saw the Land of Promise. (Deut. xxxii. 48–50, xxxiv. 1–4, *mg.*)

Then said the Shepherds, 'Let us here show the pilgrims the Gates of the Celestial City, if they have skill to look through our perspective glass.' . . . So they had them to the top of a high hill called *Clear*, and gave them the glass to look. . . . Later on when Atheist, the scoffer, met them, the pilgrims said to each other, 'What! no Mount Zion? Did we not *see* from the Delectable Mountains the Gate of the City? Also are we not now to walk by faith?'<sup>3</sup>

The third eye of spiritual vision, or inner perception, is called in the Hindu Scriptures 'the eye of Siva,' or 'the opened eye of Daṅgma,' which senses the All-Presence.

<sup>1</sup> This phraseology bears a singular affinity to the opening lines of the Creation epic: 'When on high the heavens were not named, And earth beneath had received no name, then the abyss of ocean,' &c.

<sup>2</sup> Inscr. of Asurbanipal, B.C. 668–620. Sayce, *Hib. Lect.* pp. 120–467. Tasmitu the Face of Nabû, was 'the Hearer of Prayer,' who helped to open and enlarge the ears to receive the divine mysteries which Nabû's inspiration enabled His devout worshipper to write down. Cf. Hab. ii. 2.

<sup>3</sup> *Pilgrim's Progress.*

Nabû's ideograph denoted 'the scribes' Pen.' He was the Fire-God, 'the Lord Who giveth rest to the heart. Counsellor of the counsels of the great God, wise Prince, Enlightener of the darkness, supreme Messenger of El-lil; the Interpreter of Marduk; Messenger of Life, the God who proclaims the GOOD Name';<sup>1</sup> *i.e.*

### THE UTTERER OF GOD

Compare the Egyptian *Khonsu*, the Moon, or Wisdom-God; and the Indian Fire-god, Agni, 'the Illuminator of the Darkness,' the High-priest of the Vedic sacrifices<sup>2</sup> (who in so many respects resembles the Sumerian Nuzku, or Semitic Nabû), is thus addressed in the Aryan hymns:

Thou art the God of gods, the marvellous Friend—beautiful at the Sacrifice. O let us abide under Thy far-reaching protection.

These varied titles remind one irresistibly of the office and work of the Holy Spirit of God, 'the Holy Ghost, the Comforter'; 'the Spirit of Illumination, Who gives great knowledge in heavenly things.' (Cruden.)

He shall receive of Mine and shall show it unto you. He shall teach you all things. He will show you things to come.<sup>3</sup>

### THE GATES OF RIGHTEOUSNESS

He set porters at the gates of the House of the Lord, that none which was unclean in anything might enter in.—2 Chron. xxiii. 19.<sup>4</sup>

Hatred, lying, cheating, using false measures, removing boundaries, adultery, insincerity are all denounced in the magical incantation-texts of Sumêr.

In the Negative Confession of the Egyptian ritual the soul declares:

I am not a falsifier of the measures in the Temples. . . . I do not add to the weight of the scales; I do not falsify the indicator of the balance.

The standard of measurement was always kept in the

<sup>1</sup> Jastrow, p. 695.

<sup>2</sup> M. M. *Origin. Rel.* p. 172.

<sup>3</sup> John xvi. 13-16. See pp. 105-107.

<sup>4</sup> See pp. 235, 217.

Temples, for they were the great centres of commerce and civilising influences.<sup>1</sup> In Israel it was ever so :

All thy estimations shall be *according* to the Shekel of the Sanctuary. (*Cf.* Lev. xxvii. 25, v. 15, xix. 36 ; Prov. xvi. 11 ; Ex. xxxviii. 24.)

The sacred area also contained the hall where the judges sat. It was in the Inner or Priests' Court that the Sanhedrim-Council sat ; and at its Gate everything that was ordered to be done 'before the Lord' took place ; the cleansed leper thrust therein his head, hand, and foot to be anointed with oil and sprinkled with the sacrificial blood ; and women stood on the topmost step of the Levitical staircase to offer their gifts for purification, stretching their hands inside the Gate to the priest who received them.<sup>2</sup> (*Cf.* Ex. xxix. 11, 42.)

Moses obtained this system of priestly judgeship from Jethro, the patesi of Midian.

If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates : then shalt thou arise and get thee into the Place which JHVH thy God shall choose ; and thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and enquire ; and they shall show thee the sentence of judgment : . . . Then both the men between whom the controversy is shall stand before JHVH. . . . And the priests the sons of Levi shall come near ; for them JHVH thy God hath chosen to minister unto Him, and to bless in the name of JHVH, and by their word shall every controversy and every stroke be tried.<sup>3</sup>

O Habitation of Justice, and Mountain of Holiness !—Jer. xxxi. 23.

'Bethel, Gilgal, Mizpah, Samuel judged Israel in all these Sanctuaries,' or sacred spots (1 Sam. vii. 17, *Var.*, and *Sept.*).

At the Temple-gates the priests administered justice.

The inheritance was divided and slaves were brought to the Door of the Tabernacle before the judges<sup>4</sup> (the

<sup>1</sup> *Dawn*, pp. 750 note 3, 751.

<sup>2</sup> *Temple*, pp. 64, 113, 114 n. 2, 199, 284, 340, 345, 360.

<sup>3</sup> Ex. xviii. 1, 19-24, 27 ; Deut. xvii. 8-10, xix. 17, xxi. 5.

<sup>4</sup> Josh. xix. 51 ; Ex. xxi. 6, xviii. 15, 16, 19.

Variorum note says: '*Lit.*, GOD, the sentence of a Judge being regarded in primitive times as a Divine Oracle and being given probably amongst the Hebrews at a Sanctuary' (Ex. xxii. 8, 9. Sept. renders judgment 'Court of God').

Gudea mentions 'the Hall of Judgment' attached to Ningursu's temple, B.C. 3000.

The Gates of Righteousness ordering aright the judgment of the Princes of the Four Quarters, receiving the tribute of mountains and seas, admitting the fulness of the nations to the Presence of the King their Lord, named I the name of their Gates.<sup>1</sup>

In Japanese *matsuri* is 'worship,' *matsurigoto* 'government,' showing how closely both are associated.<sup>2</sup>

Marvellous as are the ruins of Thebes, they are not less astounding than those of Memphis, which were still visible in our own Middle Ages.<sup>3</sup>

One of the most striking features at Karnak is a magnificent pylon standing before the great Temple, in a similar position to that of the Japanese *torii*. But Herodotus says nothing of it; so far more marvellous was the Eastern Porch of 'the vast' temple which Mena erected in the centre of Memphis to Ptah. This porch (built by King Assi, B.C. 3865), Herodotus says, was 'by far the most beautiful and largest of all the porticoes, for all the rest have sculptured figures, and an infinite variety of architecture, but this most of all': thus resembling the Golden or Beautiful Gate of the Jewish temple, facing the Mount of Olives, which was made of dazzling Corinthian brass, most richly ornamented, whose double doors were so massive that it needed the united strength of twenty men to open and close them!

The 'Royal Porch' at Jerusalem, probably answering to the Hall of Columns at Nipur, consisted of a colonnade formed of 162 pillars, and was 'longer and higher than York Minster, standing on a solid mass of masonry almost equal in height to the tallest of church spires.'<sup>3</sup>

Open to me the Gates of Righteousness: I will go into them and praise the Lord.

<sup>1</sup> Temple-inscription of Tiglathpileser II., B.C. 729. See p. 159, n. 2.

<sup>2</sup> *Nihongi*, vol. i. p. 42, n. 5.

<sup>3</sup> Renouf, *Hib. Lect.* p. 24.

<sup>4</sup> Warren's *Recovery of Jerusalem*, p. 9. Cf. Peters, *Nipur*, vol. ii., chapter 'Hall of Columns.' *Temple*, pp. 43-47.

Open ye the Gates, that the righteous nation which keepeth the Truth may enter in. Thy Gates shall be open continually: they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation and thy gates Praise.

This is the Gate of JHVH; the righteous shall enter into it.

The Gates of it shall not be shut at all by day; for there shall be no night there. And they shall bring the glory and honour of the nations into it and there shall in no wise enter any that defileth.<sup>1</sup>

And He gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony . . . the work of God; the writing was the writing of God.—Ex. xxxi. 18; xxxii. 16.

Right judgments, laws of truth, good statutes and commandments.<sup>2</sup>

As at Sinai JHVH wrote the 'TEN WORDS of the Covenant' upon stone tables with His own Finger, so did Nuzku of Nipur<sup>3</sup> engrave the Sumerian Law on similar clay tablets with a scribe's stylus, long before B.C. 3800; whilst the Egyptian Thoth, the *Divine Intelligence* (the counterpart of Sin, the Semitic 'God Thirty,' 'who measured the month'), was likewise 'the Measurer of Time, Reckoner of the Universe, Counter of the stars,<sup>4</sup> the God of Right and Truth, the just Weigher, Recorder of the Judgment,' and Himself wrote the Book of the Dead, being the Divine Scribe. During the fourth and sixth dynasties Thoth was a very important deity. Pre-eminently the Moon-god, He was depicted either as the lunar disc or as an ibis-headed man seated alone in His bark, guarding the Divine Eye of Horus.

In Sanskrit Mâs, the Moon, is the Measurer.

<sup>1</sup> Cf. Ps. cxviii. 19, R.V.; Is. xxvi. 2, lx. 11, 18; Rev. xxi. 24-27.

<sup>2</sup> Ex. xxxiv. 28, *mg.*; Deut. iv. 13; A. 1, 2, 5.

<sup>3</sup> The Semitic Nabû (another aspect of Nannar the Illuminator, or Sin), the ideographs of whose name show that He was God of Wisdom. 'The Temples of Sin were vast centres of intellectual activity' (Jastrow); and it is interesting to reflect on the meaning of the German word *Sinn*—mind, sense, &c.: 'Thou shalt love the Lord thy God with all thy *mind*,' is the thrice repeated command of the Lord Christ. 'To be spiritually minded is Life and Peace.' St. Paul. (Matt. xxii. 37; Mark vi. 30; Luke x. 27; Rom. viii. 6.)

<sup>4</sup> This ancient Divine name is still used by the Kelts in the Hebrides; 'the Teller of the Stars.' Cf. Ps. xlvii. 4.

‘THE KINGDOM OF GOD IS RIGHTEOUSNESS’

(Rom. xiv. 17 ; Heb. i. 8, 9).

Holiness becometh Thine House for ever, O JHVH.—Ps. xciii. 5.  
O worship the Lord in the Beauty of Holiness . . . the Glorious Sanctuary.—Ps. xcvi. 9, *mg.*

‘What is loved of God is Obedience ; disobedience He hateth,’ say the Precepts of Prince Ptah-hotep, which, being written B.C. 3977–3777, are correctly styled ‘the oldest book in the world.’ And again :

The son that hearkeneth is a follower of Horus. There is good for him when he hath hearkened. He groweth old ; he telleth the like to his children, renewing the teaching of his father ; . . . the disobedient sees knowledge in ignorance, virtue in vice ; his daily life is what the wise man knows to be *death*. (*Cf.* 1 Tim. v. 6.)

I am Râ, who cometh forth from the Divine Soul . . . sin is an abomination to Me, and I look not thereon . . . I have my Being in Right and Truth.<sup>1</sup>

Before the rites of burial were accorded the mummy was judged by forty-two priestly judges. Anyone might bring accusations against him, and if proved correct the corpse was denied burial. If, however, cleared from all charges and ‘justified’ it was conveyed across the holy Lake to the sacred cemetery in the west, in the manner before described (pp. 70, 71), thus foreshadowing the solemn scene in the unseen world when, on ‘the Day of Account of Words,’ in the Hall of Mât,<sup>2</sup> there would sit forty-two spirit-jurors, each the avenger of a special form of sin. They condemned not only evil-speaking and lying, but exaggeration, chattering, and idle words, ‘him who is unchaste, him who causes pain to others,’ &c.

Mât, Dr. Budge says, ‘originally meant a measuring line ; it means *straight* ; hence integrity, what is right, true, real,<sup>3</sup> genuine, upright, righteous, just, steadfast, unalterable, and the like,’ *i.e.* clear as crystal, ‘true blue,’ like her own sapphire image. Mât always accompanied Thoth, and both Thoth and Nabû were legal advisers to the dead soul. Mât was Another Form of Nût, ‘the Lady of Heaven,’ daughter of the

<sup>1</sup> *Book of Dead.*

<sup>2</sup> See pp. 89, 130.

<sup>3</sup> See p. 398, n. 2.

Sun, and personified Truth, Justice, Righteousness. Mât was, in brief, the term used to denote all ethical teaching—*i.e.* the unerring Order and Righteousness which governs the universe, whether in its physical or moral aspect.<sup>1</sup>

A sceptre of Righteousness (*mg.* rightness, straightness) is the sceptre of Thy Kingdom: Thou hast loved Righteousness and hated iniquity.—Heb. i. 8, 9.<sup>2</sup>

Mât was called 'the *twofold* Truth,' a possible reference to the two Trees in Eden of Knowledge and Life, and to the dual nature of truth—Science and Religion (the true Life) being *one*.

'In this world,' says the Gîtâ, 'there is a Twofold Path—that of the Sankhyas by devotion in the shape of true knowledge, and that of the Yôgins by devotion in the shape of action.'

This is Life Eternal, that they may know Thee the only true God.<sup>3</sup>

Lay hold on that life which is *Life* indeed!—1 Tim. vi. 12, Gk.—

that is, a *return* to the primitive doctrine of LIFE, *i.e.* a life *with* God, talking and walking with Him who is Invisible, as did the patriarchs in that Golden Age of which all nations preserve some traditions.

In wonderful harmony with the Book of Job (xxix. 12–17; xxx. 25; xxxi. 16–21; xlii. 11–13) the old Egyptian texts say:

Doing that which is Right, and hating that which is Wrong. I was bread to the hungry, water to the thirsty, clothes to the naked, a refuge to him that was in want; that which I did to him the great God hath done to me. . . . And God hath inclined His countenance to me for what I have done; He hath given me old age upon earth, in long and pleasant days, with many children at my feet.

An epitaph on a lady who during life had benefited many girls, wives, and widows, says:

<sup>1</sup> Renouf, *Hib. Lect.* p. 12.

<sup>2</sup> Cf. 'altogether just'; 'perfect, *i.e.* spotless; (Delitzsch) sincere, upright.' Deut. xvi. 20, xviii. 13, *mg.*; Gen. xvii. 1. 'Good and right in the sight of Jehovah,' Deut. xii. 25, 28; 'honest-hearted,' Ps. lxxviii. 37. Wellhausen; Luke viii. 15; 'undefiled,' Ps. cxix. 1, *mg.* Cf. 'Chrestos, Kalos, Beautiful,' pp. 29 note 1, 30 note 5, 378, 402, 403.

<sup>3</sup> *Sacred Books of the East*, vol. viii.; Luke x. 39–42; John xvii. 3.

My heart inclined me to the Right when I was still a child not yet instructed as to the Right and Good. And what my heart dictated I failed not to perform. And God rewarded me for this, rejoicing me with the happiness which He hath granted me for walking after His Way.<sup>1</sup>

A funeral stele says :

I myself was just and true, having put God in my heart, and was *quick to discern His Will*. (Cf. Is. xi. 3.)

The day of Pilgrimage cometh when we draw near the Land which loveth silence. Mind thee of the day when thou too shalt start for the Land to which one goeth to return not thence. Good for thee will have been an honest life ; therefore be just and hate transgressions, for he who loveth what is Right shall triumph,

says the Festal Dirge inscribed on the tomb of Antef I. ; the Horus-title of this prince, who 'captured Abydos and opened the prison-doors,' was 'a Proclaimer of Righteousness.'<sup>2</sup>

The Japanese emperor Tenchu, A.D. 669, said :

It is surely no vain saying that the Way of Heaven helps goodness ; nor is the principle that the accumulation of good actions redounds to happiness of no effect.<sup>3</sup>

Again, turning to the remarkable 'Negative Confession,' we find that he who thought *meanly* in his heart of the gods was excluded from the ranks of the triumphant dead. The Maxims of Khonsu-hotep say :

The God is for *magnifying* His Name. (Cf. Luke i. 46 ; Job xxxvi. 24, 'Remember that thou magnify His work.')

Edison, the great scientist, recently remarked that

'Too many people have a *microscopic* idea of the Creator. If they would only study His wonderful works as shown in the natural laws of the universe they would have a much broader idea of the Great Engineer, and of His divine power. Indeed I could almost prove His existence by chemistry.'

The Great, the Mighty God, the Lord of Hosts is His Name, great in counsel and mighty in work.—Jer. xxxii. 18–19.

<sup>1</sup> Renouf, *Hib. Lect.* p. 75.

<sup>2</sup> *Lay of the Egyptian Harper*, XIth Dynasty, c. 2910 B.C.

<sup>3</sup> *Nihongi*, vol. ii. p. 291.



All divinities, the Egyptians thought, could give life by weeping, *i.e.* their tears were endowed by vitalising power. Thus of the Osiris it is said :

His heart is in every wound.  
The God who chastises strengthens superabundantly.<sup>1</sup>

When the Sun-god weeps, His tears change into working bees, who extract honey and wax from the flowers.<sup>2</sup> The tears of Shû, the Father of Light, became incense-bearing trees.<sup>3</sup> (*Cf.* John xi. 35, 36 ; Luke xix. 41 ; Heb. ii. 18 ; iv. 14, 15.)

He hath reconciled the God to him by his love.<sup>4</sup>

I dwelt as one that comforteth the mourners.—Job xxix. 5, 25.

I have not been the cause of others' tears. I have *not* caused the child of tender years to mourn.<sup>5</sup>

One of the signs of the zodiac is Libra, the BALANCE, or Scales.

In the Judgment-hall the righteous soul, his heart having been weighed in the Scales of Truth and found to exactly balance with an ostrich Feather<sup>6</sup> (the symbol of Law), was identified with Osiris Himself, who exclaimed :

Let the Osiris-Ani go : ye see he is *without fault!* having lived on Truth. He has fed on Truth ; he has given food to My hungry, drink to My thirsty ones, a boat to My shipwrecked, clothes to My naked. . . . The heart of Osiris-Ani hath been weighed, and found true by trial in the Great Balance.<sup>7</sup>

Again, the Stele of Kuban says :

Thy tongue weighs, thy lips measure  
According to the exact weight of Thoth.

*Cf.* They are without fault before the Throne of God.—Rev. xiv. 5 ; Matt. xxv. 34–40. The Lord is a God of knowledge, and by Him actions are weighed.—1 Sam. ii. 3. He weigheth the spirits.—Prov. xvi. 2 ; Ps. lxxiii. 9.

<sup>1</sup> *Book of Dead*, ch. cxiv. *Cf.* Col. i. 11.

<sup>2</sup> *Cf.* the Angelic Bees in Dante's great 'Rose of the Blessed.'—*Par.* xxx. 64–69, xxi. 4–18.

<sup>3</sup> See pp. 46 n. 4, 264.

<sup>4</sup> *Book of Dead*, chs. cxiii. cxxv.

<sup>5</sup> *Ibid.* ch. cxiii.

<sup>6</sup> The tail feathers of an ostrich, being exactly equal, *sig.* Truth.

<sup>7</sup> *Book of the Dead*, ch. cxxv.

O that God would weigh me in just balances. He would recognize mine integrity.—Job xxxi. 4-6.

In Japanese Buddhist temples Ema O,<sup>1</sup> the Regent of Hell, is depicted as the *Weigher* of Souls, attended by scribes who write down the sins and the verdict.

### THE GOOD TRAIL<sup>2</sup>

At Peking the Emperor himself inaugurates the Chinese New Year by ploughing a straight furrow at the Spring solstice from the 'Altar of praying for a good Harvest' across the great square lying between the Temples of Earth and Heaven.

El-lil, the Sun-god, as early as B.C. 4700, was 'the Bull of Light, the strong Bull of Anu,'<sup>3</sup> who at the vernal equinox began to plough His straight furrow through the zodiacal signs of the sky, thereby directing the course of the year.<sup>4</sup> Nannar, the Midnight-sun, continued this work through the hours of darkness.<sup>5</sup>

By following this straight Path it was that 'the gods' (*i.e.* Sun, moon, and stars) overcame the powers of darkness, for at Creation Ana prepared their 'seven mansions and fixed the stars so that they might not err, or deviate from their course in any way.'

Ana appointed the signs of the zodiac, and in their midst He made a *Staircase*, that by imitating these glorious examples of rectitude mortal man might equally triumph over evil, and 'to the Unseen Heaven climb afar.'<sup>6</sup>

Righteousness . . . shall make His footsteps a Way to walk in.—Ps. lxxxv. 13, R.V. The upright shall behold Thy Face.—Ps. xi. 7, R.V.

Be ye Imitators of God, as beloved children.—Eph. v. 1, R.V.

So, in the Sumerian texts, we find, 'Uras, who loves *constancy*.'

<sup>1</sup> Sanskrit Yâma-raja, see pp. 50, 145.

<sup>2</sup> Red Indian term for 'the Right way.'

<sup>3</sup> For reasons of Animal worship *vide* Renouf, *Hib. Lect.* p. 336.

<sup>4</sup> Taurus (the Pleiades) was the first of the zodiacal signs.—Hommel.

<sup>5</sup> Birch, *Dawn*, p. 151, note 1. Sayce, *Hib. Lect.* pp. 48, 49, 160, 290, 292 note 1, 397, 398; Jastrow, pp. 76, 89.

<sup>6</sup> Vth Creation tablet, and Magical text from Eridu.—Sayce, *Hib. Lect.* pp. 180, 389, 469; see pp. 150, 152, 194.

And in Egypt :

Heaven and earth obey the commands which Ptah hath given ; they travel by the road which He hath laid down for them ; they transgress not the Path which He hath prescribed for them.<sup>1</sup>

In Greece :

Hail to Thee, Most glorious of Immortals, Zeus of many Names, Almighty, nature's First Cause, governing all things by Law. . . . Thee doth all this kosmos obey, rolling about our earth as Thou dost guide it, and by Thee willingly ruled, for Thou dost hold subservient in Thine hands the two-forked, fiery, ever-living lightning. Under its stroke all things in nature shudder. But Thou knowest *how* to make transgression Righteousness, confusion Order ; and things not lovely are lovely to Thee, for Thou dost shape to one end all things, both good and bad, till one Eternal Law is brought to light from all.<sup>2</sup>

If there be no Zeus there is still the Law of the universe ; and I have found that to help others, and be true to myself, is the fabled life of the Immortals.<sup>3</sup>

This Truth is clearly taught in all the ancient Religions.

That it was a practical Righteousness we learn from Gudea, patêsi of Lagas B.C. 3000, who recorded on statues, surviving to this day, that he 'purified and inspected the city, and banished evil-doers from it ; him who did not behave properly, powerful officers threw into the canal.'<sup>4</sup>

Implant the Fear of Thy Divinity in my heart—  
Guide me on the *right* Path, O Marduk :  
Grant to me whatsoever may seem good before Thee,  
Since it is Thou that dost control my life :—

Such was the simple-hearted prayer of that great king Nebuchadrezzar, the contemporary of Jeremiah and Daniel, 'JHVH's servant,'<sup>5</sup> who, as an ex-voto 'for the endowment of Perpetual Life,' paved 'the Rising Way' at Babil, 'for the procession of his Great Lord, Marduk.'

And King David sang :

Hold up my goings in Thy path, that my footsteps slip not.  
He restoreth my soul : He leadeth me in the Paths of Righteousness (straightness—*Var.*) for His Name's sake.

<sup>1</sup> Papyrus—'An Act of Praise.'

<sup>2</sup> Cleanthes's 'Hymn to Zeus' (Crosswell's translation).

<sup>3</sup> Stoics.

<sup>4</sup> *Light*, p. 56.

<sup>5</sup> Jer. xliii. 10.

Show me Thy Ways, O Lord; teach me Thy Paths. Teach me to do Thy Will, for Thy Spirit is good—lead me into the Land of Uprightness.

Thou wilt show me the Path of Life.

And King Hezekiah

wrought . . . Good and right and truth before the Lord.<sup>1</sup>

But millenniums before their day the faithful pilgrim in the Egyptian Amenti was

Led on Fair Paths.<sup>2</sup>

Let thy countenance (Ptah-hotep says) be cheerful during the time of thine existence. . . . Be active during the time of thine existence, doing more than is commanded. . . . Be not ungrateful to Thy Creator, for He has given thee Life.

(Cf. This is the Will of God, even your sanctification . . . . If any man willeth to do His Will he shall know of the TEACHING. . . . Then shall we know if we follow on to know the Lord. . . . Hearken unto Me, ye that follow after Righteousness, ye that seek the Lord; look unto the Rock whence ye are hewn.<sup>3</sup>)

Max Müller describes the ancient sacrifices offered daily in India at dawn, noon, and sunset, and others which followed the three seasons, and the half-yearly and yearly<sup>4</sup> progress of the Sun; showing clearly why these sacrifices came to be called

#### ‘THE PATH OF RITA,’

and to express all that is Right and Good and True.

The Dawn is called ‘the *Face* of Aditi’ (*i.e.* the Infinite) and the Sun ‘the *bright Face* of Rita.’<sup>5</sup>

Varuna (the Greek Ouranos) was the omniscient Lord of Rita, Right, or Law.<sup>6</sup>

May we, O Mitra and Varuna, on your path of Right, cross over all evils, as one crosses the water in a Ship.

<sup>1</sup> Pss. xvii. 5, xxiii. 3, xxv. 4, cxliii. 10, 16, 11; 2 Chr. xxxi. 20; Amos v. 22–24; Mich. vi. 6–11.

<sup>2</sup> Pyr. of Unas, B.C. 3804. Renouf, *Hib. Lect.* p. 221.

<sup>3</sup> 1 Thess. iv. 3; John vii. 17, R.V.; Hos. vi. 3; Is. li. 1, 2.

<sup>4</sup> 1 Sam. i. 3, 21, ‘the yearly sacrifice’; xx. 6, *mg.*; Ex. xxiii. 14, 17, 18; Luke ii. 41.

<sup>5</sup> *Rig Veda*, vi. 51; 1 Cor. v. 8.

<sup>6</sup> Cf. Ps. xix. 4, *mg.*, ‘their line or rule,’ with the Indian *Raj*, also Ps. xxiii. 3. ‘Right tracks.’

O Indra, lead us on the Path of Rita—on the right Path over all evils. Make our paths straight all our days.<sup>1</sup>

The Professor remarks, 'How many have found their last peace and comfort in a contemplation of the Rita, of the order of the world, whether manifested in the unvarying movements of the stars or revealed in the unvarying number of the petals, and stamens, and pistils of the smallest forget-me-not?' . . . 'This word *Rita* sounds like a deep key-note through all the chords of the religious poetry of India.'

Chiefly interesting to us, as illuminating our present subject, he further comments upon the striking resemblance between this Sanskrit Rita in the Vedas with the Asha of the Persian Avesta, and the Egyptian *Mât*, and adds that 'the Tào of the Chinese Lãotse seems also to be of the same kith and kin.'<sup>2</sup> In 'Shintô,' *i.e.* the ancient Japanese God-way, the 'tô' is the same as 'tào' in Tào-ism—the Way; *i.e.* the straight Path, the right tendency, or the Narrow Path, as contrasted with the broad which leads to destruction (Matt. vii. 14)—

So narrow that it parts the climbers there.—*Purg.* xxv. 9.

'Fine as a razor's edge,' say the Persian and Indian texts of the Kinvád Bridge of Judgment. *Cf.* p. 133.

'The higher Brâhmanism of the wise is the Right and the True,' says an Upanishad; and again:

'The Eternal world is that in which is no crookedness, no delusion, no sin.'

'You have in all places shown yourself to be *true-hearted*.'<sup>3</sup>

Still do millions of Arabs, Ishmael's descendants, worship, making the eight Adorations<sup>4</sup> (*i.e.* twenty-four prostrations with bowed faces to the earth) thrice daily, at dawn, noon, and sunset, and pray these words from the Korân:

Praise be to God, who the Two-worlds<sup>5</sup> made;  
Thee do we entreat, and Thee do we supplicate;  
Lead us in the Way, the Straight,  
The Way of those whom Thou dost compassionate,

<sup>1</sup> *Rig Veda*, vii. 65, 3, x. 133, 6; see pp. 120–123.

<sup>2</sup> *Orig. of Rel.* pp. 243, 250, 251, 256–258.

<sup>4</sup> Sale's *Korân*, p. 10, ch. ii. note a; see p. 159.

<sup>3</sup> *Pilgrim's Progress*.

<sup>5</sup> See p. 393.

Not of those who have incurred Thy wrath.  
Nor those who go astray.

It was Thoth, the very wise God, who gave 'Laws to those who dwelt in the Amenti and in the service of Râ'; clearly showing that the dead had a *conscious existence*.

The dead are not dead but alive! (Tennyson *Vastness*.)  
And the good apart, Cato dispensing laws unto them. (Virgil, *Aeneid*, 8.)

'There dwells beside the throne of Zeus,' said the Greek Sophocles (B.C. 495), 'the Eternal Right which rests on oldest laws.'

An El-Amarna tablet (B.C. 1500-1450) describes an officer as 'the truth-speaker,' who 'ascended to heaven to unite himself with the Solar-disc and to *follow* God.'

'The triumph of Right over Wrong, of Right in speech and in action (for the same word signifies both Truth and Justice), is the burden of nine-tenths of the Egyptian texts which have come down to us . . . the subject always is the contest between *Darkness and Light*.'<sup>1</sup>

Ptah-hotep dwells in his Maxims (B.C. 3900) upon the kind of conduct which is entirely good before God, often repeating such phrases as 'Well-pleasing to God,' 'beloved of God,' 'favoured of God,' 'this is the Will of God.'

(This, we recall, was the reason of Enoch's translation: 'He had this testimony, that he pleased God,' Heb. xi. 6.)<sup>2</sup>

The Gâyatri, that most ancient of all Aryan prayers, still rises daily towards heaven, as a Brahman *Angelus*, from millions of dark-skinned faces in India to that

Bright Light, far greater than the sun,  
Which only can our minds inspire.

'Confucianism is instinct with the highest morality; no rewards or penances are mentioned. The honesty, truth, obedience therein taught might well be used as stepping-stones to higher Truth'; and, when the Lord Buddha sent forth the first missionaries from India, his commission was:

<sup>1</sup> Renouf, *Hib. Lect.* pp. 71-109, 178.

<sup>2</sup> 'Walk before Me, and be thou perfect.'—Gen. xvii. 1; John iv. 34, viii. 29.

'Go ye into all the world and preach Dhârma—RIGHTEOUSNESS.'

Zoroaster (who, Pliny said, lived quite a thousand years before Moses) recognised the existence of a kosmos governed by Law, or Rita.

To him the highest law in the world was Asha, and the highest ideal for the believer to become an Ashavan, *i.e.* possessed of Asha—Righteousness.

This will suffice to show that a belief in kosmic Order, existed *before the Indians and Iranians separated*, that it formed part of the Ancient Religion, and was therefore older than the oldest Gatha of the Avesta and the oldest hymn of the Veda.<sup>1</sup>

'Asha,' both in the Avesta—*i.e.* LAW, and the Veda—*i.e.* VISION,<sup>2</sup> signifies *Purity*.

The national god of Assyria (c. B.C. 1900) was ASHR, the Good God, the Righteous One. Both in Assyrian and Hebrew ASHR signifies 'to be gracious, to grant blessing, to cause to prosper.'<sup>3</sup>

Ansar, the old Sumerian deity—the Spirit of Heaven—was an earlier form of Ashr, and through Him a link is traced with the Egyptian Osiris, Assôros-Ausares.

Ashur, or Ansar, was also a name of the under-world ;<sup>4</sup> hence Death is truly a *Going to God*.

After the Assyrian conquest (B.C. 1400) ASHAR, 'the Good One,' replaced and became identified with Bil-Marduk of Babilu, in whom were merged the attributes of El-lil of Nipur, 'the older Bil,' and of Tamzi-Asari, the god of Eridu. In a Sumerian text from Eridu Marduk was actually called 'Asari.'<sup>5</sup>

ASHR's symbol Alala, the Eagle,<sup>6</sup> also symbolised the noontide sun ; and, in the Sumerian original, meant 'the

<sup>1</sup> M. M. *Orig. of Relig.* pp. 257-259.

<sup>2</sup> *Veda*, 'I know, I have seen' ; M. M. *Phys. Relig.* pp. 56, 57 ; 1 John i. 1-3.

<sup>3</sup> 'In the Assyrian Empire the same gods were worshipped as in Babylonia, with the addition of Assur, who was the national God of Assyria.'—Jastrow, pp. 196-198, 422. Cf. Judges xi. 24, *Var.*

<sup>4</sup> Lenormant ; cf. *Uit-Irkallu—Aralu—Kuta*, pp. 44, 63, 96, 102, 104, 137, 242.

<sup>5</sup> *W.A.I.* iv. 15. Cf. Sayce, *Hib. Lect.* pp. 107 note 1, 123, 125, 144, 248, 249.

<sup>6</sup> The eagle was also the imperial bird of Olympian Jove.

Great Spirit.' (Cf. Ex. xix. 4, 'I bare you on eagles' wings unto Myself.')

A great God is Ahurô-mazdâo. He it is that gave (*i.e.* made) this earth, that gave that heaven, that gave mankind, that gave life to mankind, that gave Darius king, both the King of the people and the Lawgiver of the people. The great God Ormazd, who is the Chief of the gods, He established Darius as King; He granted Him the empire; by the grace of Ormazd is Darius King.<sup>1</sup>

The Decree of Cyrus in a very remarkable way *identified* the great God Ahurô-mazdâo of the Persians (the descendants of the ancient Elamites) with the God of the Hebrews:

Who is there among you of all His people? his God be with him, and let him go up to Jerusalem . . . and build the House of JHVH Elohim of Israel (He is The God); and whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the Freewill-offering for the House of God that is in Jerusalem.—Ezra i. 2-4.

These passages clearly claim for Cyrus a Divine mission to reinstate the Jews in their own land, and to rebuild the temple of JHVH at Jerusalem.

The Lord God of Heaven—  
Jehovah, the God of Heaven—*He* is the God.

'In this single instance,' says Canon Rawlinson, 'the Persians showed respect for an alien religion, approved it, sympathised with it, and went so far as to accept its God as identical with their own, and to regard Jehovah as *another name* for Ormazd. If the Persian conception of Ahuro-mazdâo is not, as it is not, perfectly identical with the notion of Elohim, or Jehovah, which we find in the Old Testament books—it is, at any rate, so near to it that when the two people came to understand each other's views the resemblance could not but have been recognised, and a sympathy could not but have arisen.'<sup>2</sup>

He was the greatest of gods, the Wise Lord, 'the Giver of the Good Mind, through keeping of whose commands is Victory.'

But we must not lose sight of the fact—for the same argument applies in each case with equal force—that the

<sup>1</sup> Rawlinson's Persian Cuneiform inscriptions.

<sup>2</sup> *Bible Educator*.



\* cuneiform inscriptions use the self-same terms with respect to Cyrus as divinely commissioned 'Servant of Marduk' as the Old Testament employs with regard to the mission of Cyrus as divinely appointed 'Shepherd, or servant of יהוה,' His 'anointed' and the Restorer of His worship, whom He 'called by name,' and 'held by his right hand' (Is. xli. 2; xliv. 28; xlv. 1-3, 13).

On the cylinder of Nabonidus Cyrus is called 'the little servant of Marduk,' and the cylinder of Cyrus says:

The mighty shepherd—the *thoughtful* one,<sup>1</sup> who is established for the government of his country . . . the vice-gerent of Marduk, who is righteous in hand and heart. . . . He looked for, He found him. Yes, He sought him, an upright prince after His own heart, whom He *took by his hand*, Cyrus, king of the city of Anshan.<sup>2</sup> He named his name,<sup>3</sup> to the kingdom of the whole world He called him by name. The black-headed ones, whom He granted to his hands to conquer, he cared for with judgment and right. . . . Marduk, the great Lord, the guardian of His people, joyfully beheld his good deeds and his upright heart. . . . To His city Babylon his march He commanded, He put him on the road; like a comrade and helper He marched at his side.<sup>4</sup> The Lord Marduk, who, through trust in His name, raises the dead to life, who benefits all men in difficulty and fear, has in goodness drawn nigh to him, has made strong his name. *Without fighting* and battle Marduk caused him to enter Babylon—in a hiding-place (*i.e.* a place difficult of access). Nabonidus, the king, who revered Him not, did He give into his hand. . . . The gods that abode in them I restored to their places, and settled them in an eternal abode.

*Cf.* carefully the language of 2 Chr. xxxvi. 22, 23:—

Now in the first year of Cyrus, that the word of יהוה spoken by the mouth of Jeremiah might be accomplished, יהוה stirred up the spirit of Cyrus, that he made a proclamation throughout all his kingdom, and put it also in writing, saying: 'Thus saith Cyrus, king of Persia, "All the kingdoms of the earth hath the

<sup>1</sup> 'A thinking heart' (Wordsworth).

<sup>2</sup> Anshan named in Gudea's inscription, B.C. 3000.

<sup>3</sup> 'O Marduk, he whom Thou lovest Thou callest by name.' *Cf.* Browning's line, 'I only know He named my name!'

<sup>4</sup> 'Sin, my Lord, who marches beside me.' *Cf.* the American hymn:

'All unseen the Master walketh  
By the toiling servant's side;  
Comfortable words He talketh  
Whilst His hands uphold and guide.'

Lord God of heaven given me; and He hath charged me to build Him an House in Jerusalem." . . .'

That saith of Cyrus, 'He is My shepherd, and shall perform all My pleasure'; even saying to Jerusalem, 'Thou shalt be built'; and to the Temple, 'Thy foundations shall be laid.'

Thus saith JHVH to His anointed, to Cyrus, whose right hand I have taken, to subdue nations before him; and *I will* loose the loins of kings, to open before him the *two-leaved* gates; and the gates shall not be shut: I will go before thee and make the crooked places straight.<sup>1</sup> I will break in pieces the gates of brass, and cut in sunder the bars of iron. I have raised him up in righteousness, and I will direct all his ways: he shall build *My City*, and he shall let go My captives not for price nor reward, saith the Lord of Hosts. 'Who raised up the *righteous man* from the East, called him to His foot, gave the nations before him, and made him rule over kings? He gave them as the dust to his sword, and as driven stubble to his bow.

He . . . shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, the *Repairer* of the breach, the *Restorer* of paths to dwell in.<sup>2</sup>

Job appeals to the *Ancient Wisdom* (viii. 8-10; xv. 17-19); Jeremiah also speaks of 'the old paths,' the '*ancient paths*,' 'where is the *Good Way*'; and St. John of 'the old commandment . . . received from the beginning'; . . . 'for the sake of The Name they went forth';<sup>3</sup> while St. Paul says:

After the WAY which they call heresy, so worship I the God of my fathers.—Acts xxiv. 14, 15.

Compare 2 Esdras xiv. 3-5:—

The Mount Sinai where I held (Moses) by Me a long season, and told him many Wondrous Things, and shewed him the Secrets of the Times, and the End.

<sup>1</sup> Lugal-zaggisi's inscrip., see p. 5.

<sup>2</sup> Is. lviii. 12. Cf. 2 Chr. xv. 8; xxxiii. 16.

<sup>3</sup> Jer. vi. 16, xviii. 15; 1 John ii. 7; 2 Ep. 6; 3 Ep. 7.

## CHAPTER XIX

## THE ANCIENT WISDOM

‘The Way, the Truth, and the Life.’

THE Ancient Wisdom (*i.e.* the Religion of Science, and the Science of Religion, for the two are closely interwoven), which was given

‘IN THE BEGINNING’

to the sons of men,<sup>1</sup> was preserved from age to age in a wonderful and mysterious manner, chiefly by means of the ‘Cities of Instruction,’ priestly colleges, or ‘schools of the prophets,’ which were attached to the principal Oracles in Sumér, Egypt, and Palestine.

It was the priests of Ân (the oldest city in Egypt<sup>2</sup>) who collected the 4,000 mystic picture-lines off tombs, coffins, gems, scarabs, mummy-shrouds, and the hoary walls of the Sakkara pyramids of the fifth and sixth dynasties, ‘in the fourth millennium before our era, but which were of vastly earlier antiquity,’<sup>3</sup> and preserved them in ‘the Book of the Master of the Secret Place.’ And it was in this great university, so especially celebrated for the depth of its mystical teachings, that (according to a tradition preserved by Josephus) Moses, the man of God, was educated and became, as St. Stephen said (Acts vii. 22, R.V.) ‘*instructed* in all the Wisdom of the Egyptians.’ Manetho calls the deliverer of Israel ‘a priest from Heliopolis’; possibly, however, that may refer to ‘Aaron the Levite,’ his brother.<sup>4</sup>

<sup>1</sup> Job viii. 8–10, xv. 17–19; Deut. iv. 32, xxxii. 7; 2 Kings ii. 7, 15.

<sup>2</sup> *Diod.* v. 56.

<sup>3</sup> Renouf.

<sup>4</sup> ‘Moses and Aaron among His priests’ (Ps. xcix. 6). Aaron spent over eighty years in Egypt. (Ex. iv. 14), whilst Moses passed forty in the land of Midian (Acts vii. 29–30). See pp. 169 note 1, 224, 256.

Here also Plato learned the doctrine of the soul's immortality. Herodotus mentions that 'the Heliopolitans are esteemed the most learned in history of all the Egyptians,' and he himself went thither, as to Thebes, in order to ascertain whether they agreed with the accounts given by the priests of Ptah at Memphis.

By means of the libraries, which the priests formed under Divine guidance, and guarded by divinely appointed scribes (at Erech the king's own brother was librarian), all notable signs in the sky,<sup>1</sup> scientific discoveries, remarkable historical events, and noble actions were registered in their archives.<sup>2</sup> Thus the Primitive Truths, embodied in the Sacred Texts, were carefully conserved from time immemorial—until the third century B.C., when Manetho, Râ's High-priest at Ân, and Berôsus, Bîl-Marduk's priest at Babil, compiled from the chronicles at Êsagila, Ân, and Memphis for the Greek rulers of Egypt and Chaldea a history, which, dating from remotest antiquity, has been the Divinely appointed means of keeping alive the Ancient Knowledge until now—when modern man is privileged to exhume these heirlooms of the ages—the treasures of original Temple-lore which have lain buried beneath tons of earth and concealed in the mystic script of clay books and papyrus-scrolls for thousands of years!

Holy Scripture tells us of 'the learning of the Chaldeans,' 'the treasures of the Egyptians,' and of 'the wise men of Babylon,' and 'out of the East' (Dan. i. 3; ii. 12; Matt. ii. 16; Heb. xi. 26).

The temple-universities were the great educational centres of antiquity, and, as Professor Jastrow predicts, 'the unpublished material' collected from them, and now lying untranslated in the museums of Europe and America, '*harbours many surprises.*'

At Thebes, the 'Hundred-gated city' of the 'Iliad,' an inscription over the Library bore the title of 'Medicine for

<sup>1</sup> 'We learn by tradition,' says a Japanese emperor in the Chronicles, 'that auspicious signs from heaven come as a response when the principles of administering the government are in harmony with the laws of Heaven.'—*Nihonji*, vol. ii. p. 359.

<sup>2</sup> 1 Sam. ix. 25.

the soul,' whilst the Sumerian term for 'library' was *barbar*, from the root *bára*, to reveal; God Himself being Barbar-ti, the Revealer, or 'the Lord of Revelation.'<sup>1</sup>

*Cf.* Ps. cxix. 130. 'The entrance of Thy words giveth light; it giveth understanding unto the simple'; with 'Bread for their soul' (Hos. ix. 4), and its connection with the Shewbread, or 'Bread of Seeing' (pp. 98, 110, *ante*); also the opening words of the Apocalypse, 'The Book of the unveiling of Jesus Christ.'

While the stones are thus 'crying out' in the End of this Age, one other remarkable prophecy yet awaits fulfilment:<sup>2</sup>

Jeremy the prophet, being warned of God, commanded the tabernacle and the Ark to go with him, as he went forth unto the Mountain where Moses climbed up and saw the heritage of God. And when Jeremy came thither he found an hollow cave, wherein he laid the tabernacle and the Ark, and the altar of incense, and so stopped the door. And some of those that followed him came to mark the way, but they could not find it, which when Jeremy perceived he blamed them, saying: 'As for that place, *it shall be unknown UNTIL the time that God shall gather His people again out of every land unto the Holy Place and receive them unto mercy. THEN shall the Lord SHEW them these things, and the Glory of the Lord shall appear, and the Cloud also.* *Cf.* Isa. lxii. 10; Ps. cii. 13, 14. The *set time* to favour her is come, for Thy servants take pleasure in her stones.'<sup>3</sup>

In addition to the study of the Sacred Texts urged by the Creation-Epic—

With knowledge, then, study the Tablets;  
Worship begetteth grace—

the great truths of Religion were learned symbolically, by means of what Dante designates

'A VISIBLE LANGUAGE' (*Purg.* x. 95).

'The ritual of sacrifice and worship was a very rich one,'<sup>4</sup> says Professor Hommel.

<sup>1</sup> Sayce, *Hib. Lect.* pp. 289, 149, note 4.

<sup>2</sup> Matt. xxiv. 3, R.V. *mg.*; Luke xix. 40; 2 Mac. ii. 1-8, 18.

<sup>3</sup> Jewish tradition says that ever since the Babylonian captivity the Ark of the Covenant lies buried and concealed beneath the wood-court at the north-east angle of the Women's Court. *Temple*, p. 62. <sup>4</sup> *Ibid.* pp. 80, 138, 172, 263.

In the daily, almost hourly, services and ceremonies, in their constant Fasts and Feasts, as well as over all the sacrifices, and in the very construction of the Sanctuary itself, we may trace the golden-lettered legend :

‘ Which things are an Allegory :  
 . . . *The Shadow* of Things to come.’<sup>1</sup>

The Invisible Things of Him from the creation of the world are clearly seen, being understood by the things that are made.—Rom. i. 20.

The fourth Creation-tablet mentions the Foundation of ‘ the Temples of the great Gods,’ as being coeval with the creation of the world, and describes Heaven itself as ‘ a great Mosque, or Place,’ the ‘ Bright,’ ‘ Pure,’ ‘ House of God’—even GOD Himself.<sup>2</sup>

It also alludes to the institution of holy days (*cf.* Gen. ii. 3), which festivals, or Rest-days, we know were far older than the calendar,<sup>3</sup> clearly showing the primitive Intention that life unmarred by sin should be full of joy.

In the most wonderful of all the beautiful hymns yet discovered (that to Nannar the Glorious, which, being in the liturgy of Ur of the Chaldees, was probably familiar to Abram) it is said that Nannar the Father ‘ caused the Sanctuary to be founded, and ordained the Free-will offerings.’<sup>4</sup>

Dwelling on the flat plains of Shinar, far from the glorious mountain ranges of the north, above whose shining peaks the Gods dwelt, it was not unnatural to think that by building an artificial Mountain the humble worshipper might still be able to climb upwards towards God,<sup>5</sup> and thus obtain a nearer access to Him high above the miasma of the marshy, fever-laden air of the pestilential plains in the clear atmosphere above the clouds.

That the disturbance which below is made  
 By exhalations of the land and water

<sup>1</sup> Col. ii. 17 ; Gal. iv. 24.

<sup>2</sup> *Light*, p. 17, n. 2 ; see p. 180.

<sup>3</sup> Jastrow, p. 685 ; Gen. ii. 3.

<sup>4</sup> Sayce, *Hib. Lect.* pp. 159–162.

<sup>5</sup> *Cf.* Jacob’s Ladder reaching from earth to heaven, and his sacrificing upon the Mount. Gen. xxviii. 12 ; xxxi. 54.

(Which far as may be follow after heat)  
 Might not upon mankind wage any war  
 This Mount ascended tow'rds the heaven so high  
 And is exempt.—*Purg.* xxviii. 97-102. (L.)

At Sinai JHVH announced that He had 'brought Israel unto Himself,' *i.e.* 'to the Mount of God';<sup>1</sup> and the psalmists describe Him as marching forth from *Sinai* in thunder-cloud and storm.<sup>2</sup> *Cf.* El-lil, 'the Lord of Storms.' Sin is also designated 'the God of Storms.'<sup>3</sup>

They that wait upon JHVH shall renew their strength.  
 They shall *mount up* with wings as eagles.  
 He built His sanctuary like the Heights (R.V.),  
 And laid the foundation of it like the ground.—(P.B.V.,  
 Ps. lxxviii. 69.)

Prior to the building of the temple on Mount Zion the Tabernacle was pitched at Gibeon, *i.e.* the Great Hill.<sup>4</sup>

This thought must have taken very firm hold upon the human mind for, throughout Christendom, and even down to recent times, it was the custom to erect churches on hill-tops.

Such Temples were regarded as spiritual bulwarks—'ramparts like mountains,'<sup>5</sup> warding off evil from the human habitations nestling under their protecting shadow—and also as the visible symbol of the Eternal Presence tabernacling in their midst, 'like a great sacrament of the Covenant Love of God.'

The smoke of countless sacrifices mingled with incense-clouds ever ascending from the great Altar, and circling against the azure sky, gave an air of dreamy content to the scene, and the echoes of the glorious Temple-music wafted down harmoniously towards the busy city far below.

The Sumerian temples were resplendent within and without with gorgeous colouring. 'Brilliant as the sun,'

<sup>1</sup> Ex. xviii. 5, xix. 4.

<sup>2</sup> Deut. xxxii. ; Judg. v. 4 ; Hab. iii. 3 ; John xii. 29 ; Ps. lxxviii. 8.

<sup>3</sup> Tiglath I. *Rec. of Past*, N.S. vol. i. p. 92. It is noteworthy that in many of the American languages the same word is used for *Storm* and *God*. In Africa also Dr. Nachtigall was struck by the same fact ; see pp. 16, 296.

<sup>4</sup> 2 Chr. i. 3-13. (*Cf.* Matt. xiv. 23 ; Luke vi. 12 ; Mark ix. 2.)

<sup>5</sup> Nebuchadrezzar. 1 Sam. xiii. 6. 'Hiding places,' Pss. xxxii. 6, 7 ; xlvi. 3, R.V. 12-14. 'Bastion, fortress,' Judg. vi. 26, *Var.*

‘shining with the splendour of the New Moon,’ the royal descriptions say they were—‘glistening sanctuaries.’

The Holy Place at Herod’s Temple (completed B.C. 16), was of snowy marble, its façade covered with plates of gold, which, when the sun shone upon them in the early morning, sent back his rays with an added glory, ‘so great that gazers standing on Olivet had to shade their eyes when turning towards the Temple Mount.’<sup>1</sup>

With jasper glow thy bulwarks,  
Thy towers with emeralds blaze ;  
The sardius and the topaz  
Unite in thee their rays.—Bernard of Clairvaux.

Founded, like the earth itself, upon the Abyss of Ocean, the living waters of the abzu flowed under the Threshold of the sacred Mountain. (Cf. Ps. xxiv. 2; Ezek. xlvii. 1, 12.)<sup>2</sup>

Southward through Eden went a river large,  
Nor changed his course, but through the shaggy Hill  
Passed underneath ingulfed ; for God had thrown  
That Mountain as His garden-mould, high raised  
Upon the rapid current, which through veins  
Of porous earth, with kindly thirst updrawn,  
Rose a fresh Fountain, and with many a rill  
Watered the garden ; thence united fell  
Down the steep glade, and met the nether flood.<sup>3</sup>

And He said unto me, ‘I am Alpha and Omega, the Beginning and the End. I will give unto him that is athirst of the Fountain of the Water of Life freely.’

And he showed me a pure River of Water of Life, clear as crystal, proceeding out of the Throne of God and of the Lamb. On either side of the River was there the Tree of Life, which bare twelve manner of fruits.<sup>4</sup>

In the north-west corner of the Temple precincts on Mount Moriah is a perennial Spring which supplies the reservoirs lying beneath.<sup>5</sup>

<sup>1</sup> Hepworth Dixon’s *Holy Land*, vol. ii. p. 45.

<sup>2</sup> *Temple*, pp. 56, 57. Dr. Edersheim says that ‘the water supply to the Sanctuary is among the most wonderful of its arrangements’—the length of the ‘low level supply’ being forty miles. Its cisterns contained 12,000,000 gallons.

<sup>3</sup> *Paradise Lost*, iv. 23.

<sup>4</sup> Rev. xxi. 6, xxii. 1, 2.

<sup>5</sup> *Recent Discoveries on Temple Hill*, p. 171. R.T.S.



Think thou within thyself how Zion stands  
 So with the Mountain on the earth combined.  
*Purg.* iv. 68, 69. (Plumptre.)

According to Sumerian geography the snow region where the Euphrates rises was the summit of the world, 'the Mountain of Eternity,' and divided into seven climes arranged one above the other like the seven decks of the Ark, or the stories of a temple;<sup>1</sup> hence the design of these terraced zikkurâti, crowned by the Pavilion of the unseen God.

The prophet Amos (ix. 5, 6) expresses exactly the same idea:—

The Lord God of hosts is He that buildeth His stories (*mg.* ascensions, spheres) in the heavens, and hath founded His vault upon the earth.—*Var.*

'THE HOUSE OF IMAGERY.'<sup>2</sup>

'The Religion,' or 'Custom,' of Dante's '*Mountain of Soul-Healing*' was full of beautiful allegorical meaning, illustrative of the WAY, the TRUTH, and the LIFE.

With looks directed to the ground  
 The *meaning* of the Pathway he explored.<sup>3</sup>

Righteousness and judgment are the Foundation of Thy Throne.—Ps. lxxxix. 14. (Gunkel.)

What mean ye by this service?—*Cf.* Ex. xii. 26; xiii. 8, 14; Josh. iv. 6, 7.

Note also Christian's constant inquiry when in the Interpreter's House, 'What *meaneth* this?'—*Pilgrim's Progress*.

Passing through the first screen at the two-columned Doorway of 'the Gates of Righteousness,' the penitent approached the great Altar of Sacrifice and Laver of cleansing and, entering the Porch of the Sanctuary, began his Pilgrimage up the Mountain-side.

It was on the Three Steps leading up to this Porch, before which hung the magnificent Veil which screened the Door of the Holy Place, that the Jewish priest pronounced

<sup>1</sup> Jastrow, p. 499, note 2.

<sup>2</sup> *Babylonian Inscriptions*.

<sup>3</sup> *Cf.* *Purg.* iii. 55, 56; Carey, vii. 39-44; xxii. 124 (*Lgf.*); *Par.* xvii. 20 (*Lgf.*); xxxi. 89-91.

the Benediction. Its two-leaved doors were plated with gold.

The 'Songs of Ascents' (or *Progression-psalms*) of the Hebrew pilgrims were, there is little doubt, chanted upon a similar pilgrimage.

Thy statutes have been my songs in the House of my Pilgrimage.—Ps. cxix. 54; Is. xxxviii. 20.

I sing of the works of the Lord, which refresh my soul, so long as I wander in the House of the Lord.—*Book of Dead*, cxv. 29–33.

With anthems here one enters!—*Purg.* xii. 113.

On the Ascent were 'resting-places,' Herodotus says, and at the top the wearied Pilgrim found a Table of Shewbread, and a couch spread for him. Is it unlikely that at each stage ministrant priests were awaiting to extend the help which they had already efficiently begun to render at the base of the Mountain where they sacrificed for, cleansed, and anointed the penitent?

And *after* he had laid his hand on mine  
With joyful mien, whence I was comforted,  
He led me in *among the Secret Things*.  
*Inferno*, iii. 19, 21. (L.)

This view, at all events, is in close harmony with Dante's own experience, both in the 'Inferno' and on the seven terraces of Purgatory, where he continually received fresh aid from his 'great Master,' Virgil, and from Beatrice, Matilda, and Lucia, as well as from the holy Angels:

Tow'rds us there were heard to fly, albeit  
They were *not visible*, spirits uttering  
Unto Love's table courteous invitations.  
*Purg.* xiii. 25–27.<sup>1</sup>

It also harmonises with Bunyan's vision:—

Because the Hill Difficulty was judged too hard for Mr. Feeblemind he was carried up that by one of the Interpreter's servants.

'*Excelsior*' is the motto of Dante's divine Epic:—

<sup>1</sup> *Inf.* ii. 53–117, 124–146, iii. 19–21, xix. 124–182; *Purg.* i. 52–54, ix. 55–57, xi. 46–48, xii. 79, 88–93, xv. 30, 34–39, xix. 26, 27, xxvii. 12, 55–57, xxix. 15–23, xxx. 58, 59, 64–81, 82, 83, 90–99, 134–141, xxxi. 97, 98, xxxii. 31–33; *Par.* i. 54–57, 136–142, xiii. 25, 27, xvii. 113–115, xviii. 4–9, 19–24, xxvi. 10–12, xxx. 59, xxxi. 92, 93.

The Beautiful Mountain's short Ascent

Along the Three Stairs upward with good will  
Did my Conductor draw me.<sup>1</sup>

A Voice said, 'Lo! here the Upward Way' . . .

Which made my wish so full of eagerness  
It never rests till meeting face to FACE.

A Spirit this divine that gives us *right*  
*Direction* in our way without our prayers  
And with His Glory hides Himself from sight.

. . . . where a Stairway mounted high.  
Soon as I reached the first step's Resting-place,  
I heard the whirr, as if of wings, float by,  
And fan me in the face, and utter 'Blest  
Those who make peace, nor know malignity.'<sup>2</sup>

The high Ascents, where the high steps upward rise.<sup>3</sup>  
Ask if on this side the Way go upward?  
For mounting Upward, thou art going right.<sup>4</sup>

And again :

Climbing and *winding round* the Mountain's side . . .  
That you doth straighten whom the world made crooked.<sup>5</sup>  
A winding path . . . the winding stair<sup>6</sup> . . .  
A tortuous path . . .<sup>7</sup>  
. . . Unequally in anguish *round and round*,  
And weary all. . . .  
Purging away the smoke-stains of the world.<sup>8</sup>

From the other side  
A Voice that sang did guide us; and the Voice  
Following, with heedful ear, we issued forth,  
There, where the Path led *upward*. 'Come,' we heard,  
'Come, blessed of My Father.'<sup>9</sup>

To me appeared  
Uppgathered through the Cross a melody  
Which rapt me, not distinguishing the hymn.  
Well was I ware it was of lofty laud,  
Because there came to me, '*Arise and CONQUER!*'<sup>10</sup>

<sup>1</sup> *Inf.* ii. 120; *Purg.* ix. 106, 107.    <sup>2</sup> *Ibid.* xvii. 47-51, Lgf.; 55-57, 62-69, Plp.

<sup>3</sup> *Ibid.* xix. 78, Lgf.; Plp.

<sup>4</sup> *Ibid.* xvi. 30, 49, Lgf.

<sup>5</sup> *Ibid.* xxiii. 125-126, Plp., Lgf.

<sup>6</sup> *Ibid.* vii. 70, xxv. 5, 9, 10, Plp. note.

<sup>7</sup> *Ibid.* xxv. 109, *tortura*.

<sup>8</sup> *Ibid.* xi. 28-30, Lgf.

<sup>9</sup> *Ibid.* xxvii. 54-58 (Carey).

<sup>10</sup> *Par.* xiv. 121-124, Lgf.

This was a favourite exordium of the Italian saint Benedict :

Keep your heart lifted up, for that is *the Way to God*.

The great English philosopher-poet described himself as

Falling with his weight of cares  
Upon the great world's Altar-stairs  
That rise through darkness up to God.<sup>1</sup>

There my sight lost I, and my utterance,  
And there I fell. . . .  
Truth will I speak, repeat it to the living :  
'God's *Angel* took me up.'—*Purg.* v. 99–107 (Lgf.)

Certain it is—from the old sculptures recently excavated<sup>2</sup>—that on reaching the Mountain-top a Priest took the pilgrim's hand and led him into the mysterious Holy of Holies into the immediate Presence of God, and also that El-lil Himself was 'the High Priest of the Spirits of Heaven.'<sup>3</sup> The music which Dante heard on his further ascent through the seven spheres of Paradise bears a significant resemblance to the old Pythagorean doctrine of 'the Music of the eternal Spheres,'<sup>4</sup> whose tones make the complete octave of Harmony

To which the worlds keep time.<sup>5</sup>

According as the stars their concert keep.<sup>6</sup>

So passing through the lofty forest . . .

Angelic music made our steps keep time.<sup>7</sup>

'*Sperent in Te*' I heard above us sound,  
Echoed by all the dancing sons of Light.<sup>8</sup>

<sup>1</sup> *In Memoriam*.

<sup>2</sup> See Sippara tablet, B.C. 900; cylinder-seal, reign of Ur-gur, B.C. 3000 (Brit. Mus. Babyl. rooms, nos. 91,000, 89, 126, and vignette Ani-papyrus, plate lxiii., *Oxford Teachers' Bible*).

<sup>3</sup> Sumerian text; Sayce, *Hib. Lect.* p. 517.

<sup>4</sup> *Purg.* xxx. 94. Pythagoras studied at Heliopolis, c. B.C. 555, and in India.

<sup>5</sup> Tennyson.

<sup>6</sup> *Purg.* xxx. 3 (Plp.), 82, 83, 94, 95.

<sup>7</sup> *Purg.* xxxii. 31, 33 (Lgf. trans.), xxix. 15, 23, 36; xxxi. 98.

<sup>8</sup> *Par.* xxv. 98, 99 (Plp. trans.); *Par.* i. 77–83, xiv. 20–27, xviii. 29, xxvii. 66–73.

The music recalls that Song described by Job, when 'all the morning stars sang together.' The Egyptian priests chanted the seven vowels as a hymn to Osiris-Serapis; at the seventh or highest note the Statue of Memnon responded. The blue-violet ray is the most powerful of all the solar rays, corresponding to the highest note in music. Legend said that these seven notes of the octave were the Song sung by the sun, moon, and five planets at Creation. Herodotus says this Song, 'the most mysterious of all the wonders he saw and heard in Egypt,' had been chanted in the old-world temples from time immemorial. Centuries later a monk who heard it sung in the harvest-fields of Phrygia and Greece brought it to Rome in the time of Gregory the Great, since when it has been known as 'the Gregorian Chant.'

Herodotus understood it to be the mourning for the only son of Mena, first mortal king of Egypt; it seems really to be the lament of Isis for Osiris, the Dawn—of Istar for Tamzi. The strange fact is that, though sung by many different nations under different names, it was always a *dirge for the Only-begotten Son*.

### THE MYSTERIES

Josephus affirmed that 'the *same* Revelation was made to the Jews in their holy writings as the Mysteries made known to the Gentiles.'

Asaph, the Psalmist-seer, speaks of his perplexities, which were only solved when he entered the Sanctuary of God and heard the Voice of the Silence.

'Thy Way, O God, is in the Sanctuary'; Wellhausen translates: 'O God, Thy Way is full of Mystery.'

When I thought to know this it was too painful for me, until I penetrated the Sanctuaries [*lit.* Mysteries] of God; then *understood* I these things. . . . grant me, then, *insight* into the Mystery.<sup>1</sup>

As for the Mysteries of God, they know them not: neither hoped they for the wages of Righteousness, nor discerned a reward for blameless souls. For God created man to be immortal, and made him to be an image of His own eternity. Nevertheless

<sup>1</sup> 2 Chr. xxix. 30; Pss. lxxvii. 13, lxxiii. 13, 16, 17, li. 6; cf. lxxviii. 35. 'Terrible (Wonderful, P.B.V.) art Thou out of Thy holy Place.'—*Var.* 1 Cor. xiii. 11.

through envy of the devil came death into the world : and they that do hold of his side do find it. But the souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die ; and their departure is taken for misery ; and their going from us to be utter destruction : but they are IN PEACE. For though they be punished in the sight of men, yet is their hope full of Immortality. And having been a little chastised, they shall be greatly rewarded : for God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them and received them as a burnt offering.<sup>1</sup>

Is there anyone who can learn the Will of the Gods in heaven ?

The counsel of the divine Lord of Spirits who can understand ?

How can one learn the course of *the God of Glory* ?

That which has lived and died at evening does He renew.

When the head is uplifted in honour, He brings all high-minded to shame.

When the face is brought low, He exalts and brightens it.<sup>2</sup>

To lift up and bring low is in Thy hand.<sup>3</sup>

(*Cf.* Hannah, 1 Sam. ii. 7 ; Mary, Luke i. 46-55.)

Divine Realities were taught symbolically in the Mysteries as celebrated in Egypt and in Greece. The Egyptian Priests were called 'Masters of the Secrets of Heaven.'

Death, Judgment to Come, the Fields of Bliss, Resurrection from among the dead, the Life of the world beyond death, the Soul's immortality, the Eternity and the Unity of God, possibility of Acquaintance with Him, the duty of prayerfulness, of patient continuance in well-doing, of enduring affliction with submission to the Divine Will ; of confession, repentance, and making restitution for sin to man, and by sacrifice to win the Divine pardon—were all well-known truths illustrated by the Mysteries ; and the true pronounciation of the Divine Names was carefully hidden from the uninitiated multitude.

The Mamisi, or Birth-chamber, was a part of every temple ; for the *New Birth* was a most important element of the Egyptian creed. This, the equivalent of Spiritual Childhood, was figured by a kind of Baptism (*i.e.* immersion in the sea,<sup>4</sup> as at Eleusis, or in a laver of regeneration), by which

<sup>1</sup> Wisd. ii. 22, 23, 24, iii. 1, 2, 3, 4, 5, 6.

<sup>2</sup> 'They looked unto Him and were lightened, and their faces were made bright' (Ps. xxxiv. 5, Heb.) ; Sumerian Litany ; Sayce, *Hib. Lect.* p. 535.

<sup>3</sup> Deluge-tablet.

<sup>4</sup> John iii. 13.

the neophyte became 'enlightened' or 'illuminated.' Cf. Heb. vi. 1-5.)

In the Sanskrit Scriptures also the New Birth and 'the twice-born' are very familiar expressions.<sup>1</sup>

'Art thou the Teacher of Israel, and *knowest* not these things?' said Our Lord to Nicodemus when discoursing of the New Birth. (John iii. 10, R.V. 12.)

In the 64th (the oldest) chapter in the 'Book of the Dead' this very remarkable passage occurs :

I Am the Dawn, the Light of the Second Birth, the Mystery of the Soul, Maker of the gods, by Whom are fed the hidden ones of Heaven.<sup>2</sup>

Osirian souls were born anew with the Sun at daybreak.

To be initiated into the secrets of Life and Death, the postulant must be pure in heart and life, and prepare himself by long fasts and sacrificial gifts.

#### GOD-VISION

was the ultimate aim and object of all religious instruction from the Ganges to the Isles of Greece and from Egypt to Japan, thus confirming The Christ's beatitude :

Blessed are the pure in heart : for they shall see God.<sup>3</sup>

Let me come to Thee! Unite me with Thee, that I may see Thy sunlight, King of the Universe.<sup>4</sup> . . . Send forth Thy Light upon me, O Soul unknown !

Shintō teaches that the spirits of the dead return to the Fair Spirit of the Sun, whence they received their origin and become divine.<sup>5</sup>

I came from God, am an immortal ray of God ;  
O joy! and back to God shall go.—Henry More.

Towards thy God thou shalt have purity of heart. This is the *due* of Godhead.<sup>6</sup>

Osiris Nebsini is in bliss ; he looketh upon the Great God.<sup>7</sup>

<sup>1</sup> M. M. *Anthrop. Rel.* p. 383.

<sup>2</sup> It will be recalled how often the Hebrew psalms speak of 'Thy hidden ones.'

<sup>3</sup> Matt. v. 8.

<sup>4</sup> *Book of Dead*, ch. cxvi. 3, 33 ; lxiv.

<sup>5</sup> See pp. 65, 109.

<sup>6</sup> Creation-epic, Sumér.

<sup>7</sup> Papyrus of Nebseni, a scribe of Ptah's Temple.

‘Union with God,’ says the Upanishads—B.C. 2000–1500—‘is the true Immortality.’<sup>1</sup>

‘Purity of heart alone sees God,’ said the Hindu Manu nine hundred years B.C.

They go from strength to strength . . .

Every one of them in Zion appeareth before God.—Ps. lxxxiv. 7.

‘For the Reward is beautiful and the Hope mighty’ were the dying words of Socrates (B.C. 469–399).

Reconciled to God,  
Who with desire to see Him stirs our heart.

*Purg.* v. 55, 56 (Lgf.).

Who only in beholding Him have peace.—Dante.<sup>2</sup>

These touching words were spoken by a dying Chinese Buddhist pilgrim, Hiouën Thsang (A.D. 644) :

I desire to be born into the heaven called Joyous, to be admitted among the disciples of the Loving One, and there to serve Him as my tender and affectionate Lord !

At the close of the Greek Mysteries all shared in a common sacrificial Feast or communion, at a special Table of Offerings ; and we recollect that *after* Abraham’s victorious conflict Melchizedek, ‘the King,’ brought out to him the sacramental Bread and Wine from the Temple of Peace and Righteousness.<sup>3</sup>

To him that overcometh will I give to eat of the Tree of Life which is in the midst of the Paradise of God.—Rev. ii. 7.

Again, the writer to the Hebrews observes :

*After* ye were illuminated ye endured a great Fight of afflictions.—Heb. x. 32.

A ‘Well-spring of Refreshment’ lay at the foot of Hill Difficulty, of which Bunyan’s pilgrims drank before commencing the Ascent.

<sup>1</sup> Ph. Upanishad l. 16. See pp. 197–99.

<sup>2</sup> Cf. *Paradiso*, viii. 20, 21, 90, xiv. 40–42, 49, 50, xix. 52–63, xxiii. 52–54, 119, 120, vi. 28, 100–110, xxix. 128, 129, xxx. 57, 80, 81, xxxi. 97–99, xxxiii. 52–56, 98–99.

<sup>3</sup> See Gen. xiv. 2, 17, 18. Cf. the Chalice of Wine given by Dionysius and the Corn proffered by the Greek Demeter. See p. 116.



Now, in the Great Pyramid, the neophyte was led through the Realm of Purification, *i.e.* from a chaos of rocks and stones in the hidden subterranean chamber of Initiation, to the Fiery Ordeal at its base, past perplexing paths which led nowhere, through the Grotto of Refreshment, which lay at the base of the Well of Life,<sup>1</sup> where Persea, the Tree of Immortality, grew. Thence, by a steep *Ascent* of roughly cut steps in the sides of the dark well-shaft, upwards to the Chamber of the Moon, where the New Birth took place; then through the Judgment-hall of Truth, and the King's chamber of Resurrection with its opened ARK,<sup>2</sup> clear up to the Place of Feeding and of Vision on the top.<sup>3</sup>

The 125th chapter of the Ritual of the Dead is entitled,

Entering into the Hall of the Twofold Mât,<sup>4</sup> the person is purged from all his sins, *that he may see the Divine Faces.*

*Cf.* Heb. xii. 14, and Eph. v. 5, 'Without Holiness no man shall see the Lord.'

It was well said by a martyr of modern days :

There is in every earthly career a moment when one inwardly *dies*, and that need not be the time when death actually takes place.

The double cave discovered recently in the Lasithi-mountains, and considered by Mr. Hogarth to be 'probably the original Birth-cavern of the Cretan Zeus,' is full of interest as confirming the same Teachings :

Contrary to expectation the upper hall of the cave of Psychró proved only part of the Sanctuary. A yawning abyss opens to the south of it, down which one scrambles painfully into utter darkness, to reach at last an endless subterranean pool, which by a powerful light may be seen to be set about and roofed over with a singularly beautiful tracery of stalactite. . . . Lighting up the towering stalactite pillars revealed bronze (votive) objects in the natural settings of their bases, placed there, it seems, of set

<sup>1</sup> *Cf.* Ps. lxxxiv. 6, 'The vale of Misery, make it a Well' (xxiii. 2, R.V., *Waters of Rest*).

<sup>2</sup> See pp. 34, 137. *Cf.* Rev. xi. 19, R.V., 'The Ark of His COVENANT.'

<sup>3</sup> For a full explanation of this remarkable Mystery of Initiation read carefully *The Book of the Master*, by W. M. Adams.

<sup>4</sup> *i.e.* *Right and Wrong*, Dr. Ludwig Stern.

purpose 3,000 years ago, and never disturbed but by the slow process of incrustation.<sup>1</sup>

The Semitic Nabû<sup>2</sup> was 'LORD OF BIRTHS.'

Prof. Sayce's interesting account of the initiation of an augur, or seer, is the nearest approach to the Mysteries which I have seen among the deciphered Chaldean records. A tablet states how he must be 'pure of lineage, unblemished in hand and foot,' and before being '*initiated* and instructed in the Presence of Samas and Rimmon in the use of the book and stylus' by the Scribe, 'the *instructed* one, who keeps the Oracle of the great Gods,' he was made to *descend* into an artificial imitation of the lower world, and beheld 'the Altars amid the waters, the treasures of Âna, Bîl, and Ia' (the threefold Name of God), the 'divine tablets, the delivering of the Oracle of heaven and earth, and the Cedar-tree' (on whose core Ia's Name was inscribed), 'beloved of the great gods, which Their hand has caused to grow.'

From darkness to Light I stepped forth, and became the soldier of Samas.<sup>3</sup> (Cf. Fight the good Fight of the Faith. Lay hold on the Life eternal.—1 Tim. vi. 12, R.V.; 2 Tim. ii. 3.)

A beautiful allegory lies veiled beneath the Epic of Gilgames the leper, who, 'stricken of the Gods,' went on pilgrimage in search of his ancestor, Nûh-napish-tim<sup>4</sup> (whose name is also rendered Adrakhasis and Tsit (or Par) napolishtim, sig. 'Offspring of Life'). Like Enoch he was translated into the Immortal Life without seeing death.

This parable, next to that of the Egyptian pilgrim in Amenti, is probably the oldest Pilgrimage-allegory in the world, the prototype of Dante's 'Divina Commedia' and of Bunyan's 'Pilgrim's Progress.'<sup>5</sup>

<sup>1</sup> 'Exploration of Crete,' by D. G. Hogarth, *Contemp. Review*, December 1900.

<sup>2</sup> An alternative title of Sin and Nuzku (pp. 105-107, *ante*), whose offices, as we saw, bear a marvellous resemblance to those of God the Holy Ghost. Cf. John iii. 5-8. <sup>3</sup> *Hib. Lect.* pp. 241, 348, note; see p. 150.

<sup>4</sup> This name is the Semitic equivalent of an old Sumerian word, meaning Rest of Soul—*i.e.* the *tranquil-hearted*; the Hebrew 'Noah' is simply abridged from this word.

<sup>5</sup> Dates: Gilgames Epic, B.C. 2300 (or earlier); *Bk. of Dead*, B.C. 4500; *Divina Commedia*, A.D. 1300; *Pilgrim's Progress*, A.D. 1678.

The desire for REST is a prominent feature in the spiritual aspirations of this ancient people; we have seen it in their prayers for Forgiveness, and in their name for each seventh day, 'Sabbath'—a day of *heart-rest*.

O that I had wings like a dove, that I might fly away and be at rest.

Ye shall find Rest unto your souls.

There remaineth, therefore, a Sabbath-Rest for the people of God.<sup>1</sup>

Speaking of the Grecian Mysteries Pindar said (B.C. 518–459):

Happy is he who has beheld them, and descends beneath the hollow earth; he knows the end, he knows the origin of Life;

and Apuleius:

I approached the confines of the earth and, having trod on the threshold of the dark realm of Proserpine,<sup>2</sup> I passed through all the elemental forces of nature and was allowed to return to life therefrom. At midnight I saw the sun shining with unclouded brilliance, and I approached the presence of the gods beneath, and the gods of Heaven, and stood near and worshipped Them face to face.<sup>3</sup>

In the Mysteries, after an awful experience of darkness, trembling, fright, and horror of apparent annihilation, 'the Illuminate' emerged into a marvellous blaze of divine Light, amid shining plains and flowery meads, and was crowned triumphant 'mid songs of praise and dances.

In the Homeric Songs flourishing meadows of soft parsley, daffodils, and violets are found in the Islands of the Blest (ninth cent. B.C.).

Socrates in describing the Mysteries adds:

So prepared, the soul departs into that invisible region which is *of its own nature*—the region of the Divine, the Immortal—and then its lot is to be happy in a state in which it is freed from fears and wild desires, and the other evils of humanity, and spends the rest of its existence with the gods, as those are *taught to expect*

<sup>1</sup> Ps. iv. 6; Matt. xi. 28; xiii. 11; Heb. iv. 9, R.V.

<sup>2</sup> The same as the Greek Persephone, Sumerian Allatu-Gula; Semitic Istar, Egyptian Hathor, and Indian Parvati, &c. See pp. 63-65, note 1.

<sup>3</sup> *Metamorphos.*

who are initiated in the Mysteries. We may well believe, therefore, that those who instituted the Mysteries were not mere triflers, but there was in truth a *hidden meaning* in that old figure, wherein they said that he who went uninitiated and unconsecrated to the world below should wallow in mire, but that he who had been purified by initiation should dwell with the gods.<sup>1</sup>

Plutarch (c. A.D. 80) said :

It is there that man having become perfect through his new initiation, restored to liberty, *really Master of himself*, celebrates, crowned with myrtle, the most august mysteries and holds converse with just and pure souls.

There is nothing better than the Mysteries, by which we not only receive with joy a mode of living, but even of living with a better Hope,

wrote Cicero B.C. 106-44 ; and this 'better Hope' is a frequent expression in the Greek classics, as well as in the Epistle to the Hebrews.

After the similitude of Melchizedek there ariseth another Priest . . . after the power of an Endless Life . . . of Whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing ; for, when for the time ye ought to be Teachers, ye have need that one teach you the first principles (rudiments) of the Oracles of God (vii. 15, 16 ; v. 10-12).

The phrases used in Heb. vi. 1-7, 19, x. 32 are distinctly characteristic of the language of the Mysteries : 'Press on unto Perfection' ; Enlightened<sup>2</sup>—Illuminated—Tasted of the Heavenly Gift<sup>3</sup>—made Partakers—Tasted the good word of God and the Powers of the world to come—'Within the Veil.'

*Cf.* 'Called out of darkness into His marvellous Light' (1 Pet. ii. 9 ; Col. i. 12, 13 ; Eph. i. 18-23 ; also Dan. xii. 3).

Apuleius affirmed that 'they receive from the priest precepts better than all words.'

<sup>1</sup> *Phædo*, B.C. 495-405. Plato lived at Heliopolis for twelve years ; he must therefore have been well acquainted with the Egyptian doctrines.

<sup>2</sup> In the time of Justin Martyr the baptised were known by a name which comes straight from the Greek Mysteries—*photismos*, enlightenment. Hatch, *Hib. Lect.* p. 295.

<sup>3</sup> 'Certain formal uses of the expressions 'touch,' 'taste,' 'handle,' 'behold,' 'silence' 'in the N. T. are associated with the mystic *paradōsis*.' A. S. Carman, *Bibliotheca Sacra*, 1893.

‘All life is sweeter and better after sharing in the Mysteries,’ said Diodorus, a contemporary of Cæsar.

‘The end of the Mysteries,’ according to Proclus, was ‘Friendship and interior communion with God.’

Haste to the Mount and purge the soil away  
Which from your eyes the Face of God doth hide.  
*Purg.* xi. 123, 124 (Plp.). *Cf.* 2 Sam. xv. 30, 32.

St. Teresa said: ‘From the moment we *accept* sorrow as a means to serve God it becomes to us a purgatory.’

‘The meaning of Purgatory,’ as Longfellow explains, ‘is *spiritual liberty*—freedom from sin through Purification; for through purgatorial discipline alone the soul enters into the glorious liberty of the children of God.’

Amen, I say unto you, Ye *must* be born again.—John iii. 3, 7.

We *must* through much tribulation enter the Kingdom of God.—Acts xiv. 22.

Committing themselves to the all-wise disposal of Him that ruleth all things, with much content they abode in the condition in which they were, until they should be otherwise disposed of. . . . Passion seemed to be much discontented, but Patience was very quiet and willing to wait. . . . ‘Passion is the figure of the men of this world, and Patience of the men of that which is to come.’—*Pilgrim’s Progress*. See p. 89.

Ill strives the Will against a Will more wise.  
Thou hast brought me from a slave to Freedom.  
In His Will is our Peace.—Dante.<sup>1</sup>

‘When we once *understand* that Heaven and earth are a great melting-pot, and the Creator a great Founder, where can we go that shall not be right for us?’ asked the Chinese sage Kwangwe (fourth cent. B.C.) ‘We are born as from a quiet sleep, and we die to a calm AWAKING.’<sup>2</sup>

<sup>1</sup> *Purg.* xx. 1, Carey, xxi. 61, 64, 65, 69, viii. 113, xv. 71–83, xii. 124, i. 105, xxxiii. 99, xxvii. 131–142; *Par.* iii. 84, 85, viii. 20, 21, 90, xiv. 40–42, 49, 51, xix. 52–63, xx. 137, 138, xxiii. 52–54, 119, 120, xxviii. 100–110, xxix. 128, 129, xxx. 57, 80–81, xxxi. 85, 97–99, xxxiii. 52–56, 98, 99.

<sup>2</sup> Wordsworth, *Ode on Immortality*:

‘Our birth is but a sleep and a forgetting;  
The Soul that rises with us, our life’s Star,  
Hath had elsewhere its setting  
And cometh from afar.  
Trailing clouds of glory do we come  
From God, who is our home.’

Tien, the Chinese Heaven-god, is the Fashioner, the great Framer who makes things as a Potter frames an earthen vessel, or moulds it in a furnace.

My soul *melted* within me.—Ps. xxii. 14.

. . . Battered with the shocks of doom  
To shape and use . . .

And out of darkness came the Hands  
That reach through nature, moulding me.—Tennyson.

At Philoe an interesting sculpture shows Knmu, the Moulder, Fashioner, or 'Builder of men,' in the act of fashioning man upon a potter's wheel; singularly His special vesture is *green*.<sup>1</sup>

And Thou art moulding me. I thank Thee, Sire,  
. . . And I will help Thee: gently in Thy fire  
I will lie burning; on Thy potter's wheel  
I will whirl patient, though my brain should reel.

G. Macdonald.

'GOD is the great Master,' say the texts, 'the Primeval Potter.'

The Sumerian Ia was likewise the Potter who moulded mankind from the clay of the Sumerian plains. As His messenger into Hades He formed a mysterious being 'Uddushu-namir,' whose name signifies 'His light shines.'<sup>2</sup> It is certainly a curious coincidence that in Japan the native term for man is 'hitō,' a *Light-bearer*.<sup>3</sup>

Out of the dust of the ground did the Lord God form man,

We are the clay, Thou art the Potter, and we are all the work of Thy hands.

My soul cleaveth to the dust. Quicken me, according to Thy word.<sup>4</sup>

'Thy hands took pains about me, and *fashioned* me together round about,' said the Arabian patriarch. 'Be still before the Lord and *let* Him mould thee.'

*Let* patience have her perfect work, that ye may be perfect. (Job x. 8, *mg.*; xxxiii. 6, '*cut*,' *mg.*; Ps. xxxvii. 7, R.V. *mg.* Cf. Luther's trans. with '*Then understood* I these things.'—Ps. lxxiii. 17; James i. 4.)

<sup>1</sup> See pp. 51, 52, 113, 202, 218. Cf. *In Memoriam*, cxviii.

<sup>2</sup> *Dawn*, pp. 156, notes 2, 3, ill. 157, 545, 695. <sup>3</sup> *Relig. of Japan*, p. 58.

<sup>4</sup> Gen. ii. 7; cf. 2 Cor. iv. 6, 7; Judg. vii. 16, 19; Isa. lxiv. 8; Jer. xviii. 6; Ps. cxix. 25, 73.

Ponder not the form of suffering,  
Think on what succeeds.—*Purg.* x. 109, 110.<sup>1</sup>

I the Lord have called thee in righteousness, and will hold thine hand, and will *form* thee.—Isa. xlii. 6, R.V. *mg.*

I shall behold Thy Face in righteousness; I shall be satisfied when I awake with Thy form.—Ps. xvii. 15, R.V. *mg.*

The King, by means of Whom this realm reposes  
In so great love and in so great delight  
That no will ventureth to ask for more,  
In His own joyous aspect every mind  
Creating at His pleasure dowers with grace  
Diversely.—*Par.* xxxii. 61–66 (L., see p. 29.)

We have this Treasure in earthen vessels, that the excellency of the power may be of God and not of us.

Then shall the righteous *blaze forth* as the Sun in the kingdom of My Father.

They that be wise shall shine as the brightness of the firmament; and they that turn many to Righteousness *as the stars* for ever and ever.<sup>2</sup>

My son, the world is dark with griefs and graves,  
So dark that men cry out against the heavens.  
Let be thy wail and help thy fellow men,

And send the Day into the darken'd heart.—Tennyson.

It was the pious Egyptian's highest aim to embark after death in the solar boat with Râ, and with Him as a Star, or *light-bearer*, to fight and conquer the Powers of Darkness . . . Few persevered, and so, coming short of this ideal, they lived in darkness and only enjoyed the Sun's Presence for one brief hour out of the twenty-four, whilst those who pressed onward and continued 'Faithful to the great God' had a most inconceivably bright Reward, and led the grand procession of the Stars through space.

He shines like the stars in the height of Heaven.<sup>3</sup>—*Book of Dead*, ch. clxiv.

Behold, thy soul is a living star. . . . He is the brother of the moon, he is the child of the star Sothis [Sirius]; he revolves in heaven like Osiris and Sothis, and he rises in his place like a star. . . . Pepi is more shining than the shining ones,<sup>4</sup> more perfect

<sup>1</sup> Carey.      <sup>2</sup> 2 Cor. iv. 7; Matt. xiii. 43; Dan. xii. 3.      <sup>3</sup> *Ibid.*

<sup>4</sup> Khû, the Light-clothed, glorified souls; it *sig.* luminous, resplendent with light, akin to the *aura*, or halo, round a saint's head. *Dawn*, p. 114, n. 2; *Purg.* xxix. 73; *Par.* xiv. 66; xxi. 88–90; xxiii. 119, 120.

than the perfect, and more stable than the stable ones.—Pyramid of Pepi, 3777 B.C.

For ye were once darkness, but are now light in the Lord<sup>1</sup> . . . shine ye as lights in the world, holding forth the word of Life. . . . Press toward the prize of the UPWARD CALLING.

Be thou faithful *through* Death, and I will give thee the Crown of Life.—Phil. ii. 16; iii. 14, R.V. *mg.*; Rev. ii. 10 (Gk.).

## ORACLES

In the Deluge-tablet these words occur :

I sent Adrakhasis<sup>2</sup> a dream which told him of the decision of the Gods.

(*Cf.* Zechariah gave instruction in the Vision of God.<sup>3</sup>)

And in the Sippar Inscription Nebuchadrezzar prays :

By Thy glorious Word which cannot be made void, may my weapons attack and strike home, and the weapons of my foes may they dash in pieces. . . . Amid the fierce weapons, the onset of battle, overshadow Thou my people. Do thou, O Samas, by Judgment and by *Vision* rightly answer me.

<sup>1</sup> In the early Christian centuries it was the custom at Rome and in the Greek Church to baptise on Easter Eve, and the service bears the closest resemblance to the ritual of the Greek Mysteries, and to the still earlier worship of Israel, Egypt, and Chaldea.

After the catechumens were anointed with oil from head to foot to exorcise evil spirits, in token of their formal renunciation of the devil and all his works, they proceeded in solemn procession, chanting a litany, to the great bath of Baptism, whose waters were blessed to the mystical washing away of sin. A deacon then buried the candidates beneath the wave, into the Name of the Triune God, and signed them with the cross. After this a priest led the baptised— or *new-born*—by the hand into the sanctuary to be presented to the bishop, their ‘father in God,’ who, vesting them in white robes, again ‘sealed’ them with the cross in sign of a new ownership. (*Cf.* Eph. iv. 30, ‘sealed unto the Day of Redemption,’ v. 8; Col. ii. 12.) Each candidate, carrying a light, then joined the vast circle, and the blaze of countless torches turned the dark midnight into dawn.

‘Buried with Christ in baptism unto death, wherein also ye are risen with Him’ (Rom. vi. 4.) It was the beginning of a new life—‘a death unto sin, and a new birth unto righteousness’ (*Church Catechism*). The Eucharist was then celebrated, and a lamb offered on the Altar; in later days cakes in the form of a lamb took its place. See Hatch, *Hib. Lect.* p. 297.

<sup>2</sup> Epic of Gilgames; Jastrow, *Rel. B. and A.* p. 505.

<sup>3</sup> *Cf.* Job iv. 12, 13; Gen. vi. 9, vii. 2; 2 Chr. xxvi. 5, R.V. *mg.*



The same idea is attached to the Jewish Urim and Thummim. Cf. Prov. iii. 3. *Temple*, p. 140.

As a specimen of the deeply spiritual truths unveiled through the Oracle in the Sanctuary this passage is extremely interesting:—

*Asurbanipal*: I confess to Thee, Nabû, in the Assembly of the great gods<sup>1</sup> . . . many are my sins, beyond endurance [*lit.* my soul cannot overcome] . . . I prostrate myself at the feet of Nabû . . . in the whole multitude of my sins.

*Nabû*: I will cause thee to live, Asurbanipal, even I, Nabû, to everlasting days: thy feet shall not be weary, thy hands shall not tremble:<sup>2</sup> these thy lips shall not fail for praying to Me . . . I will go forward as thy Head, I will make thy body to go forward in the House of Ê-Barbar. . . .

Bowing down in His Sanctuary Asurbanipal made his prayer to Nabû, his Lord:

I have given myself unto Thee, Nabû. Thou wilt not forsake me, even me. *My life in Thy Presence is governed.* My soul is held in the embrace of Belit. I have given myself unto Thee, Nabû, Thou mighty One. Thou wilt not forsake me, even me, in the midst of my sins.

There answered a Breath<sup>3</sup> from the Presence of Nabû, his Lord:

Fear not, Asurbanipal. Long life will I give unto thee. Fair winds to be with thy life will I appoint. My mouth, speaking that which is good, shall cause thy prayer to be heard in the Assembly of the great Gods.

*Asurbanipal*: In the whole multitude of my offences Thou wilt not forsake me, Nabû. In the whole multitude of my woes Thou wilt not forsake my soul.

*Nabû*: When thou wast little in thine own sight . . . small wert thou, Asurbanipal, when I gave thee over to the care of the queen of Nineveh; a suckling wert thou when I satisfied thee on the lap of the queen of Nineveh . . . Thy sins, Asurbanipal, like ripples on the face of water shall they be; like sandhills, which on the face of the earth are piled up, shall they be dispersed

<sup>1</sup> The name of the Sanctuary, or divine council-chamber. Cf. Heb. xii. 1.

<sup>2</sup> Elsewhere translated, 'Thy face shall not grow pale; thy feet shall not totter.' 'Hail, O Creator. I am he who hath no power to walk . . . I am not known, but I am he who knoweth Thee.' *Book of Dead*, xlii. (Cf. Is. xl. 31.)

<sup>3</sup> John xx. 22; Job. iv. 12, R.V. 'a Whisper.' *Par.* xxvi. 1-4,

'Out of the flame . . .

Issued a *breathing*, that attentive made me.'

before thy feet.<sup>1</sup> Thou shalt stand, Asurbanipal, in the Presence of the great Gods; thou shalt magnify Nabû.

Another very beautiful Oracle was given by the great Mother-god to encourage the young Assyrian king Esarhaddon in his warfare (B.C. 670):

I am Istar of Arbela . . . who thine enemies  
 Before thy feet have put to flight. . . .  
 I am Istar of Arbela; in the van and by thy side I go.  
 Fear not! thou art in the midst of the officers;  
 I am in the midst of My host. . . .  
 Upon mankind trust not: turn thine eyes to Me,<sup>2</sup>  
 Look on Me. I am Istar of Arbela. . . .  
 ASHR<sup>3</sup> is pleased with thee.  
 I will strengthen thy youth. . . .  
 Thy great Protector am I,  
 Thy defending Guide am I. . . .  
 The river in safety I will cause thee to cross,<sup>4</sup>  
 O Esarhaddon, faithful son . . . .  
 The girded, the strong, with My hands  
 Thine enemies will put I an end to. . . .  
 Thy defending Shield am I.<sup>5</sup>  
 I will exalt thee, and constantly  
 Will I commune with thee.  
 The former word which I spake to thee  
 Thou hast not relied on;  
 Now . . . on the later one rely, and glorify Me.

In acknowledgment of victory Esarhaddon says:

<sup>1</sup> Cf. Is. lxvi. 11-13; Ps. xx. 7.

<sup>2</sup> 'I call upon Thee, O Amen my Father.

Behold, I am alone, and all the nations of the earth are leagued against me;

My foot soldiers and my chariot men have abandoned me!

I call and none hear my voice!

But Amen is more to me than millions of archers;

More than hundreds of thousands of cavalry.

The might of man is as nothing;

Amen is greater than all.'

Thus cried Ramses at the battle of Kadesh, on the Orontes, to the great God Amen in his extreme peril in the midst of the battle, when surrounded by 2500 Hittite war-chariots (c. B.C. 1300; cf. 2 Chr. xviii. 30, 31).

Swift comes the delivering God:—

'O Ramses, I am here! It is I, thy Father;

My hand is with thee, and I am more to thee than hundreds of thousands.

I am the Lord of Light.'

<sup>3</sup> The national God.

<sup>4</sup> Ps. lxxxiv. 11.

<sup>5</sup> Is. xliii. 2.

The Fear of the great gods, my lords, overwhelmed them. Istar stood by my side and broke their bows<sup>1</sup> (see pp. 43, 63, 342).

'FEAR NOT' is an expression characteristic of Istar. Compare the frequent use of it in the Gospels.

Fear not, Esarhaddon : I the Lord do speak !  
 The beams of thy heart I strengthen,  
 As thine own mother did who gave thee life.<sup>2</sup>  
 Sixty great gods are with Me drawn up to protect thee :  
 The god Sin is on thy right, Samas on thy left ;<sup>3</sup>  
 Sixty great gods are round about thee,  
 Drawn up in battle array<sup>4</sup> in the centre of the citadel. . . .  
 On men do not rely. . . . Lift up thine eyes to Me.  
 Look up to Me. . . . I am Istar of Arbela. . . .  
 Thy weakness I will change to strength. . . .  
 Fear not ; glorify Me.

Again :

Fear not ; thy hands raised towards Me,  
 And thy tears, I look upon with favour,

said Istar to Asurbanipal, after the proud monarch had prostrated himself in tearful humility at her feet.

Again, when the troops were fearful of crossing a dangerous river, Istar appeared to him *by night*, saying :

Fear not ! In front and behind thee I march.  
 Fear not ! The king is the creation of My hands !<sup>5</sup>

Oracles were frequently connected with sacred Trees, as at Eridu, Ia's city, where 'a dark gishku tree sprang upon holy ground.'

'Thy Voice is heard in the thickets in the cool breezes of the evening,' says a hymn to Ia, the Breather ; and it was *through the reeds* that He whispered the secret of the coming Flood to Adrakhasis.<sup>6</sup>

*Cf.* The Voice of the Lord God was heard amongst the trees of the Garden in the cool of the evening . . . (in the heat of the day.—Gen. iii. 8 ; xviii. 1.)

<sup>1</sup> Ps. lxxvi. 3 ; Is. liv. 17.

<sup>2</sup> Is. lxvi. 13.

<sup>3</sup> Ps. cxxi. 5, 6.

<sup>4</sup> 2 Kings vi. 17 ; Josh. v. 13-15.

<sup>5</sup> *Annals of Asurbanipal*, p. 121 (George Smith).

<sup>6</sup> *Dawn*, pp. 566, 567, note 1. Ezek. xxxvii. 9.

Delitzsch translates: 'They heard the sound of JHVH Elohim as He walked into the garden in the wind of the day,' and adds, 'This is like the majestic walking in the midst of Israel of Lev. xxvi. 12, Deut. xxiii. 15, 2 Sam. vii. 6.' It was the first Oracle.

Abram came to 'the Place of Sichem, unto the Oak of Moreh, and JHVH appeared unto Abram.'<sup>1</sup>

It was evidently an Oracle—'a Voice of the Lord'—which revealed to Moses at the Holy Bush that his departed ancestors were not dead but alive. Cf. Luke xx. 37 R.V., 38; Acts vii. 29–32, 38 R.V.

Out of the Thorn-bush JHVH spake unto Moses.<sup>2</sup>

The Arabs still believe that the *gharquad*, or box-thorn, utters prophetic words. (See p. 28, note 4.)

Deborah, the prophetess, judged Israel under a Palm-tree. Joshua set up a great Stone of Witness 'under an Oak that was in the Sanctuary of JHVH.' Gideon sacrificed to the Angel of JHVH who appeared to him 'under an oak.'<sup>3</sup>

It was under a peepul-tree that the Indian Buddha obtained Enlightenment.

Cf. 'the rustling oaks of Dodona' with 2 Sam. v. 24 R.V.; also Dante, who

To the tree drew near,  
And then a voice from out the leaves did cry.

*Purg.* xxii. 139, 140.

Sometimes Oracles were connected with the Wind, the Waves of the Sea, or with Thunder. El-lil gave oracles connected with earth-thunder, *i.e.* subterranean noises.<sup>4</sup> In Holy Writ wind or air is often the medium or signal of spiritual communication.

Cf. Job xxxvii. 2–5, 13; Gen. iii. 8, *mg.* 'They heard the Voice of the Lord God *in the Wind.*'<sup>5</sup> (Ex. ix. 28.) 'Mighty thunderings,' *mg.* 'Voices of God'; 'The people that heard the Voice from heaven said that it thundered; others said,

<sup>1</sup> Gen. xii. 6, R.V.

<sup>2</sup> Ex. iii. 2, 4; Deut. xxxiii. 16; 2 Esd. xiv. 1–3.

<sup>3</sup> Cf. Gen. xxxv. 6; Josh. xxiv. 25–27 R.V. *mg.*; Judges, iv. 5, vi. 11–24, ix. 6.

<sup>4</sup> Sayce, *Hib. Lect.* p. 300. See p. 22.

<sup>5</sup> Ps. civ. 4; 1 Kings xix. 11; Acts ii. 2.

“An angel spake with Him ” (John xii. 28, 29; Matt. xvii. 5). (Cf. Job iii. 16, *mg.*; 1 Sam. vii. 9, R.V. *mg.* 10, xii. 17, 18; 1 Kings xix. 12, R.V. *mg.*, ‘a sound of gentle Stillness.’) ‘The Voice of God came to men of old time in many fragments and in many Forms—in divers manners.’ (Heb. i. 1.)<sup>1</sup>

Pharaoh said :

Can we find such a one as this is, a man in whom the Spirit of God is?—a Revealer of Secrets? See pp. 104 note 2, 112, 238.

The name conferred by Pharaoh on Joseph is very remarkable : according to the eminent Egyptologists Brugsch, Ebers, and Steindorff<sup>2</sup> Zaphenath-paaneah signifies

‘GOD SPEAKS *and* HE LIVES !’

‘He spake unto them in the cloudy Pillar.’

Moses went up unto God, and the LORD called unto him out of the Mountain . . . ‘Lo, I come unto thee *in a thick Cloud*, that the people may hear when I speak with thee, and believe thee for ever.’ ‘Out of the midst of the Fire, of the Cloud, and of the thick Darkness, with a great Voice.’ Again, ‘If there be a prophet among you, I, JHVH, will make Myself known unto him in a Vision, and will speak with him *in a dream*.’<sup>3</sup>

Herodotus (ii. 141) relates a beautiful legend of the priest at Memphis who, when threatened by a vast army of Arabians and Assyrians,

greatly distressed, entered into the *Inner* sanctuary, and before the image of Ptah bewailed his sad fate. Weeping he fell asleep, and dreamed that the God came and stood at his side, bidding him be of good cheer and go boldly forth to meet the host, as He Himself would send those who should help him. And in the night an

<sup>1</sup> The Egyptian Book of Medicine was revealed to a priest as he watched in the Temple of Isis by night. When the earth was plunged in darkness the moon shone upon his book and enveloped it with light; it was sent as a great wonder to the holiness of King Khufu (*Dawn*, p. 225). See p. 252.

<sup>2</sup> Gen. xli. 38, 42 R.V. *mg.*, 45, *mg.*; *Author. and Arch.* p. 52. The same authorities agree that the name of Joseph’s wife, Asenath, signifies ‘dedicated to Neith,’ *i.e.* the *Dawn*; she was daughter of the Prince-priest of Ra at An.

<sup>3</sup> Ps. xcix. 7; Ex. xix. 3-9, *i.e.* the electric cloud; Deut. v. 22, 25; Num. xii. 6-8. ‘Thou spakest in Vision to Thy saints.’ Ps. lxxxix. 19 R.V.

army of mice devoured all the quivers and *bow-strings* of the enemy, &c.<sup>1</sup>

JHVH called the child Samuel when he 'was laid down to sleep' in the Sanctuary, where the Ark of God was (1 Sam. iii. 3. R.V.)

After sacrificing at the Tent of meeting in Gibeon, where was the great High Place, JHVH appeared to Solomon in a dream *by night*; and God said, 'Ask what I shall give thee.' . . . And he awoke, and behold *it was a dream*. . . . And he came to Jerusalem, and stood before the Ark of the Covenant of JHVH, and offered up burnt offerings and peace offerings, and made a Feast to all his servants. . . . JHVH appeared to Solomon the second time *as He had appeared at Gibeon* . . . ['by night'], and said unto him, 'I have heard thy prayer, and have chosen this House to Myself for an House of Sacrifice.'<sup>2</sup>

God spake to Israel in the Visions of the night.<sup>3</sup>

Job xxxiii. 14-16 has an important statement on this subject, and specimens of the Oracles given to Israel may be found below.<sup>4</sup>

The last Vision in the Jewish temple was granted to Zacharias (Luke i. 8-21), and the last Oracle delivered at Jerusalem was by the mouth of Caiaphas, the High-priest, foretelling the Sacrifice of Messiah—the Lamb of God.

Plutarch and Eusebius mention a tradition, to which Dante also alludes, that Oracles ceased after the Crucifixion.<sup>5</sup>

But five hundred years before the Advent Sophocles makes his Electra bemoan that 'men are disregarding Oracles, and religion is passing away!'<sup>6</sup>

In dreams I called him, *and otherwise*.—*Purg.* xxx. 133, 134; xvii. 53-7.<sup>7</sup>

We need not lie awake to talk with God. He can visit us while we sleep, and cause us to hear His Voice. Our heart oftentimes wakes while we sleep, and God can speak to us either by words, by proverbs, by signs, by similitudes, as well as if one was awake.—*Pilgrim's Progress*.

<sup>1</sup> Cf. pp. 78, 228, 160, 368.

<sup>2</sup> 1 Kings iii. 4-15; ix. 2; 2 Chr. i. 7-13; vii. 12.

<sup>3</sup> Gen. xxviii. 12-19, xlvi. 2, xxxi. 11; Dan. ii. 19.

<sup>4</sup> Num. xxvii. 21; Josh. ix. 14; Judges i. 1, xx. 18, 28; 1 Sam. xxiii. 2-12, xxx. 7-9; cf. 1 Chr. x. 13, 16; 2 Sam. ii. 1, v. 19; Deut. xxxiii. 8-10; 2 Sam. vii. 4-17; Is. xiv. 28; R.V. *mg.* xiii. 1 R.V.; Mal. i. 1, R.V. *mg.*

<sup>5</sup> John xi. 49-51; cf. i. 29. See p. 27.

<sup>6</sup> Cf. Ezek. vii. 26; Lam. ii. 9. See pp. 194, 262.

<sup>7</sup> *Par.* xvii. 31-34. Plumptre's note.

## CHAPTER XX

## TRUTH'S BROKEN MIRROR

The height behold now, and the amplitude  
Of the Eternal Power, since It hath made  
Itself so many mirrors, where 'tis broken,  
One in Itself remaining as before.

*Par.* xxix. 142-5 (Lgf.)

As Israel's Psalmist-King sang of 'God, mine exceeding Joy'; 'I have loved the habitation of Thy House, and the Place where Thy GLORY dwelleth'; 'My soul longeth, yea, even fainteth for the courts of JHVH';<sup>1</sup> whilst Daniel, the exiled seer, prayed thrice daily with his windows open towards Jerusalem for 'the glorious Holy Mountain of his God,' that He would cause His Face to shine upon that desolated sanctuary—so the Babylonian king Nebuchadrezzar assured Marduk, the 'Joy of my heart . . . as my own precious life I love Thy lofty Dwelling'; and the Assyrian monarch, Asurbanipal, called Ê-kur 'his beloved House.'

This Trysting-place between God and man, called 'the Tent of Meeting' in Israel<sup>2</sup> (Ex. xxvii. 21, 30, 36; Num. xvii. 4, R.V. *Var.*), was equally dear to the Divine Heart, for Ê-Kur is 'the beloved House of El-lil'—'the House of Prayer and Listening.'

A hymn to Bîl Marduk at Êsagîla resembles closely those directly addressed to Samas at Bît-Uri :

O Sun-god, Thou that clothest the dead with Life,  
Delivered by Thy hand, Judge unbribed,  
Director of mankind! Supreme is the mercy of Him  
Who is Lord over difficulty.

<sup>1</sup> Ps. ix. 9, 10; Dan. xi. 32; Prov. xviii. 9, 10; Num. vi. 27; Luke x. 17; Pss. xliii. 4, xxvi. 8, R.V., lxxxiv. 2, 10, xxvi. 8, xxvii. 4; Dan. vi. 10, ix. 16-19, xi. 45. The Chaldeans had burned the Jewish temple, B.C. 586.

<sup>2</sup> 'Tent of the congregation,' A.V.

If it be hard, or difficult, in the eyes of this people, should it also be in Mine Eyes? saith the Lord of hosts.—Zech. viii. 6, *mg.*

Still another remarkable feature in the Sumerian creed from the remotest epoch was the implicit belief in the

#### POWER OF PRAYER

By the rod of affliction thou swearest by, pray!

Pray, pray!

Pray on the couch! Pray at the dish!

Pray at the kindling of the fire!

Pray when it is aglow.

Pray at the sunrise, pray at its setting!

Pray when thou comest out of the city;

Pray when thou goest into the city!

. . . And when thou enterest into the house!

Pray in the street! Pray on the road!<sup>1</sup>

May the Sun-god, the Judge, deliver!

In a service-book intended for the use of priest and penitent the latter pleads:

I, Thy servant, full of sighs, cry unto Thee. Whosoever has sinned, Thou acceptest his fervent prayer;

and, in a litany to the gods:

Thou hearest the prayer.—*W.A.J.* iv. 67, No. 2.

Innumerable inscribed gifts found in the excavations in fulfilment of vows testify to its efficacy and to the suppliants' gratitude for *answered* prayer.

As early as B.C. 4000 one 'Ur-en-lil' by name, 'the man of El-lil,'<sup>2</sup> offered a voto 'to his God. . . .' at Ê-Kur.

A touching inscription on one of Gudea's statues at Lagas runs:

For the life of the wife of his son  
He has consecrated it—

*i.e.* to the Mother-god Bau, 'the Good Lady' (an earlier name of Gula, the Healer, who could snatch the prey even

<sup>1</sup> Hymn to the Gods; Sayce, *Hib. Lect.* p. 507, rendered *Ask.*

<sup>2</sup> *Ibid.* p. 462; 2 Kgs. iv. 9; 2 Tim. vi. 17.



from the jaws of death). Her temple at Sippar was Ê-ulla, 'the Beautiful House.'

Another, at Sin's temple in Ur, says :

To Nannar, his King, Kudur-mabuk, the king of the West-land, WHEN *Nannar heard his prayer*, built the temple of Ê-nunmach (the House of the Great Lord) for his own life, and for the life of Iriaku, king of Larsa.<sup>1</sup>

The same thought occurs in 1 Chr. xxi. 18, 28 :

At that time, *when David saw that JHVH answered him in the threshing-floor . . . then he sacrificed there* (xxii. 1; 2 Chr. iii. 1; Ps. lxi. 5, 6; lxxv. 1; lxxviii. 29, P.B.; cxxxii. 2);

and the Jewish temple was built upon that rock where God's anger had been appeased and His justice satisfied (B.C. 1020).

A cameo, engraved on a black stone, presented as an ex-voto, was inscribed :

To Marduk his Lord Nebuchadrezzar, king of Babylon, for *his own life* gave this [B.C. 604-561].

Again, on the famous 'Moabite stone,' Mesha, king of Moab, records in Phœnician characters :

I have built this sanctuary for Kemosh in Korchah, a Monument of Salvation, *for He saved me* from all aggressors and made me look upon mine enemies with contempt.<sup>2</sup>

The noblest temples of antiquity were raised as a Praise-offering for some signal mercy or granted prayer.

Asurbanipal ('the great and noble Asnapper' of Ezra iv. 10) records that during his campaigns he prayed fervently to Istar, who replied :

Fear not : thy hands raised to ME, and thine eyes filled with tears, I look upon with favour.

<sup>1</sup> This is full of interest to Bible students, 'the West-land' ('the country of the going down of the sun,' Zech. viii. 7, *mg.*) being Martu—*i.e.* Syro-Phœnicia and Palestine, and 'Iriaku of Larsa,' the same as 'Arioch, king of Ellasar,' in Gen. xiv. 9, whose name Arda-Sin signifies 'Servant of the Moon-god.' Both were Elamite princes.

<sup>2</sup> *Higher Criticism*, pp. 86, 366, 397. *Light*, p. 240. See p. 230.

Again, when afraid to cross a river in flood, she appeared to him in a Vision, saying :

*I walk in front of Asurbanipal, the king, who is the creation of My hands ;*

and yet again :

Be encouraged for the fray : wheresoever thou art I Am.

Another king, Assurnazirpal, records :

In reliance upon ASHR, my Lord, I traversed impassable paths and trackless mountains with my forces. The Sun-god threw His kindly shadow over me. [B.C. 884-860.]

At the close of a beautiful prayer commencing :

Prince! Thou art from everlasting. . . . Whom Thou callest by name as seemeth good to Thee Thou guidest; Thou watchest over in the path of Righteousness. . . . give what seemeth good unto Thee, for Thou maintainest my life.

Nebuchadrezzar adds :

Then He, the First-born, the Glorious . . . Marduk the Prince, *heard my prayer* and accepted my petition.<sup>1</sup>

One Temple bore the significant title of 'the House of Harkening to Prayers.'

A votive statue found in Cyprus (dating c. B.C. 345) is inscribed :

This is the figure that Menahem . . . gave and erected to his Lord . . . Resheph Elyith . . . in the month of Ethanim . . . *because* He heard his voice. May He bless him!

Resheph, *sig.* 'Thunder,'<sup>2</sup> was the Phœnician god of Lightning and Storms (note also the 'El' in His second name El-yith). Habakkuk iii. 5 mentions Him thus :

Resheph went forth : at His feet were burning coals.

His symbol was a *stag's* head. (*Cf.* pp. 17, 27-29, 136, *ante.*)

The connection between Sumêr and Cyprus existed in

<sup>1</sup> East India House inscrip., quoted by Sayce, *Hib. Lect.* p. 97.

<sup>2</sup> *Syrian Stone Lore*, pp. 32, 33, 85. *Light*, pp. 246, 247.

that remote age when Sargon of Agade visited this 'island in the midst of the western sea.'<sup>1</sup>

A most interesting testimony is found graven on the rocks of Sinai by a king of the IVth dynasty, who defended the mines there against the Arabs (B.C. 4100-4076),

Snofrûi, servant of God, Who gives strength, stability, life, health, happiness, and power for ever, subduing the foreign enemies.

From the far East there comes the same assurance :

*Indra*, our Friend, whose help *never fails*.—*Rig Veda*, iv. 18.

The Avalōkitêsvara of the Hindu Buddhists is 'the Beautiful Pity, the looking-down-Lord, who beholding all men with pity, blesses those crying in need'—'the Lord of View,' or All-sided One. He is identical with the Chinese Kwansheyin (and Japanese Kuanon), the universal Mother who 'looks down on the sounds of the world and *listens* to the voices of men.' Cf. Ps. xi. 4, xiv. 2. See p. 95.

Egyptian hymns to Amen-râ contain similar thoughts :

We, whom Thou hast made, thank Thee that Thou hast given us birth ; we yield Thee praises on account of Thine abiding in us.

Râ heareth him that calleth upon Him.

Strong is Amen, knowing *how* to answer, fulfilling the desires of him who cries to Him.<sup>2</sup> Come to me, Thou Sun, Horus of the horizon. Give me help. Thou art *He that giveth help*: there is no help without Thee, except Thou givest it. . . . Let my desires be fulfilled ; let my heart be joyful, my inmost heart be gladness. . . . There is no other besides like Amen, Protector of millions, Deliverer of hundreds of thousands, the Defender of him that calls to Him. O Amen, lend Thine ear to him who is *alone* before the tribunal.<sup>3</sup>

<sup>1</sup> Prof. Petrie's latest discoveries at Abydos throw back the age of Greek civilisation quite 2000 years earlier than any one has imagined—*i.e.* to the days of Sargon, B.C. 3800. A beautiful veined marble egg which Sargon offered to the Sun-god at Sippara is now in the British Museum.

<sup>2</sup> Pss. cxlv. 19, xxxiv. 6.

Prayers of a poor man to Amen-Râ—from papyri in the British Museum.

## VOTIVE OFFERINGS

He who feareth God calleth not in vain. If thou vowest pay and fail not.—*Sixth Creation Tablet.*

More things are wrought by prayer  
Than this world dreams of.—*In Memoriam.*

*Votive*—i.e. 'Willing-offerings,' consecrated gifts—were expressly commanded by JHVH :

Freewill offerings with an holy worship.—Ps. cx. 3, P.B.V. Cf. thoughtfully Ex. xxv. 1-8, xxxv. 4, 5-19, 21-9 ('They came, every one whose heart stirred him up, and every one whom his spirit made willing, and brought the Lord's offering, for the work of the Tent of Meeting, and for all the service thereof, and for the holy garments. And they came, both men and women, as many as were willing-hearted, and brought brooches and earrings, and signet-rings, and necklaces, all jewels of gold,' R.V.), xxxvi. 3, 5-7, xxxviii. 8 ;

and note the abundant variety and richness of the willing-hearted gifts to construct and furnish the Tabernacle, Num. xxxi. 49-52.

Nothing gives a better idea of what the '*votos*' in Sumerian temples meant than a visit to some Buddhist shrine, such as Asakusa, in Tōkyo, or that at Kyōto of the Eleven-faced Kuanon with her 33,333 images, given as a thank-offering by some emperor for recovery from sickness, where She is gratefully adored as 'the thousand-handed merciful Mother, full of grace and compassion.'

Tresses of hair, models of limbs, votive eyes, drills (emblematic of deafness cured), pictures of hair-breadth escape from all kinds of danger by land and sea, emblems of every form of physical<sup>1</sup> and spiritual disease healed by her *in answer to prayer*, adorn her shrines—and find their European counterpart at Einsiedeln, Loretto, and Lourdes.

Many are from sailors who have survived a storm. On the wire screen hang scores of men's greasy top-knots, and a few braids of women's hair cut off on account of vows and offered in

<sup>1</sup> 1 Sam. vi. 3, 4, 5, R.V., 'Ye shall make images of your tumours, and images of your mice that mar the land, and ye shall give glory unto the God of Israel.' Lev. xxvii.; Num. xxx. 2; Jon. i. 16, ii. 19; Deut. xxiii. 21.

honour of Kuanon. Perhaps the deity sees the heart that made the offering, and not the rancid and mildewed grease,

suggests the eminent missionary who describes one such famous shrine.<sup>1</sup>

The small temple at Horyugi, dedicated to 'the Healing Buddha,' Mine-nō-Yakushi, is a unique sight, literally hidden, as it is, under the enormous numbers of short swords and metal mirrors placed there as offerings by men and women who have *experienced* the Efficacy of Prayer in their restoration to health, &c. Cf. Ex. xxxviii. 8, where the brazen Laver was constructed out of *mirrors* willingly offered unto JHVH by the Israelite women.

In the Japanese gallery, British Museum, there is a piece of one of the wonderful hair-cables which were presented to the temple of the Eastern Hongwanji at Kyōto by some fifty thousand faithful souls, in order to haul the huge timbers used in its restoration into their place. These gigantic cables were forty-two inches thick, and weighed two tons!<sup>2</sup>

'Amongst the Semites and other ancient peoples,' Robertson Smith says, 'the *Hair-offering* is common, not only in mourning but in the worship of the gods, and the details of the ritual in the two cases are so exactly similar that we cannot doubt a single principle is involved in both . . . The same means which were deemed efficacious to maintain an *enduring Covenant* between the living and the dead were used to serve the religious purpose of binding together in close union the worshipper and his God.<sup>3</sup> That and the offering of one's own blood are precisely similar in meaning.'

Cf. Luke vii. 37, 44, 47, 50; Heb. v. 7; vii. 5; xiii. 20; John xii. 3, on which the above passage throws most instructive light; notice both the anointing with precious perfumed Oil, the lustration of Tears, and the offering of Hair, all three being essential parts of the Ancient Worship.

In its nature the offering is a personal one, and made on behalf of an individual, not of a community. . . . Its proper object

<sup>1</sup> Griffis, *Mikado's Empire*, p. 333.

<sup>2</sup> *Clear Round!* pp. 188, 189.

<sup>3</sup> *Relig. of Semites*, pp. 323-325, 316. See pp. 226-231.

is to create or to emphasise the relation between an individual and a god, and so it is in place either in ceremonies of *Initiation* . . . or in connection with special vows and special acts of devotion, by which a worshipper seeks to knit more closely the *bond* between himself and his God. Thus in Greek religion the Hair-offering occurs either at the moment when a youth enters on manhood . . . or else in fulfilment of a vow made at some moment when a man is in special need of divine succour. The same thing is true of Semitic religion.<sup>1</sup>

The hair was allowed to grow whilst on pilgrimage, or until the completion of a vow. (*Cf.* Paul's vow, Acts xviii. 18.)

The Nazirite shall shave the head of his separation at the Door of the Tent of meeting, and take the hair . . . of his Consecration, and put it in the fire which is under the sacrifice of the Peace offerings.<sup>2</sup>

According to the Mishnah, at the Nicanor Gate the purified leper was shorn, or tonsured, like the consecrated Levite and Nazirite; and after this his head was anointed with oil, in token of a new and higher life specially dedicated to God.<sup>3</sup>

I believe that in China, as in Japan, a child's first hair is cut at a Temple, a custom which doubtless originated in similar ideas. The Hair-offering still survives in the Latin Church in the tonsure of priests and nuns at their consecration.

Stone wigs of hair have been found in the Chaldean excavations, one was presented 'for the life of King Dungi,' B.C. 2900.

A votive tablet is touchingly inscribed :

Tearful supplication of the heart to Istar.

Like its old copy, written and published. Palace of Asurbanipal, king of Assyria.<sup>4</sup>

<sup>1</sup> *Relig. of Semites*, pp. 323-325. 'At Mekka, after encircling the Kaaba seven times, the Moslem pilgrims slay their victims (sheep, goats, kine, camels) in the valley of Mina. They and their friends eat part, giving the rest to the poor. After this they cut their nails, shave their hair, and bury the cuttings on the spot. The ceremonies of the Haj are centuries older than Mahomet' (Sale's *Korán*, pp. 93, 94). On nail-parings in Japan see Aston's *Nihongi*, vol. i. p. 50.

<sup>2</sup> Num. vi. 18. Peace, Safety, Thank-offering.

<sup>3</sup> Edersheim, *Temple*, pp. 358, 359, 369-371. <sup>4</sup> Sayce, *Hib. Lect.* p. 270.

*Cf.* 'I have seen thy Tears' (Is. xxxviii. 3, 5; 2 Chr. xxxiv. 27).

Not only were precious gems offered in gratitude to the God—but also all kinds of gifts to sustain and enrich His House, even including beautiful gardens—

Gardens of peace and joy of heart.

A deeply interesting inscription found at Ur's temple (c. B.C. 2200) says :

For Sin his King Kudarmabug, father of the West Land, *in the day when Sin anticipated his prayer*, the Garden great and splendid of Sin, for his own life, and the life of Iriaku his son, for the men of Larsa he made it.<sup>1</sup> (*Cf.* Gen. xiv. 1; 1 Chr. xxi. 28; 2 Sam. xxiv. 18; Ex. xxv. 1, 2, *mg.* 7-9; see p. 192.)

But 'the most highly prized of all gifts was the copy of an old tablet,' which conferred great blessing both on the copyist and the donor.

The Kuta 'Creation-Poem' was a votive offering inscribed :

This tablet I have made for Thee, this stele I have inscribed for Thee in the city of Kuta : in the temple of 'Sulim, in the Ark of Nergal I have left it for Thee. Harken to the voice of the stele : remove it not, forget it not.<sup>2</sup>

(*Cf.* 1 Kings viii. 59 : Let these my words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night.)

A lexicon found in the royal library of Nineveh (c. B.C. 454) was consecrated by the son of a priest of Nabû as 'a votive offering for future life, health, and prosperity.'

Votives given to celebrate victories were often splendid robes embroidered with gold and precious stones ;<sup>3</sup> and high conical mitres of lapis lazuli for the Divine images,<sup>4</sup> in shape resembling those of modern Shintô priests, whose robes of costly gold brocade also resemble the 'golden vestments' worn by Israel's High Priest as JHVH's bridegroom.<sup>5</sup>

<sup>1</sup> *Light from East*, pp. 49, 71. Sayce, *Hib. Lect.* p. 515.

<sup>2</sup> *Rec. of Past*, N.S. vol. i. p. 152.

<sup>3</sup> Ex. xxviii. 2. 'Holy garments for glory and for beauty,' xxxv. 19, 21.

<sup>4</sup> *Dawn*, p. 719, note 5.

<sup>5</sup> *Temple*, pp. 96-98, 305, 307, 309, 325.

An enormous diorite gate-socket found at Ur was inscribed (c. B.C. 2500) :

To Sin, the First-born son of El-lil, his beloved King, Gimil-Sin, the beloved of Sin, king of Ur, king of the Four Quarters of Heaven,<sup>1</sup> &c., built His beloved Temple.

Among the Treasures and gifts offered at Karnak special mention is made of a beautiful Harp of silver and gold and precious stones, 'to sing the praises of Amen upon His splendid festival days' (B.C. 1600).

Such royal offerings were presented with great pomp and ceremony—large processions accompanied with hymns and most joyous music, rendered by festal choirs of maidens' voices called 'Alamoth' (the selfsame word is used in describing the choirs that King David organised, and in the titles of various psalms. Cf. 1 Chr. xv. 20; Pss. xlvi. 1, lxviii. 25; cf. Ex. xv. 1, 20, 21; cf. Gen. xxviii. 20–22, xxxi. 11–13. 'Bring presents—offerings—and come into His courts . . . enter His courts with a Thank-offering.' Pss. xcvi. 8, P.B.V., A.V.; c. 4, R.V. *mg.*)

An interesting side-light occurs<sup>2</sup> where Jacob appeases Esau, whom he had offended, with a present, saying :

If now I have found grace in Thy sight, then receive my present at my hand : for therefore I have seen thy face, *as though* I had seen the Face of God, and thou wast pleased with me. (Cf. Judges vi. 17, 18.)

Thus, therefore, said the Angel-messenger unto the devout Roman officer :

'Cornelius, thy prayers and thine alms are come up for a *Memorial before GOD*'—*i.e.* a fragrance offering. Cf. Acts x. 1–4, 15, 22, 28, &c., with Lev. ii. 2, Var., note.

Probably few realise that the gigantic Vine of pure gold which symbolised Israel and hung over the veiled Door leading into the Holy Place at Jerusalem was made of *votive offerings*—'each cluster the height of a man.'<sup>3</sup> It was to this votive Vine our Lord alluded when He said, 'I AM the True Vine' (John xv. 1).

<sup>1</sup> Appendix.

<sup>2</sup> Gen. xxxii. 20, xxxiii. 8–10.

<sup>3</sup> Eidersheim, *Temple*, p. 58.



The ritual at Ê-Kur was extremely rich. Clay figures of musicians are found in considerable numbers among its ruins, their instruments being the same as those used by the present natives—a sort of tambourine, or drum, and a double pipe.

In the month [?] of Life, and the festivals of sacrifice  
May glad music be sounded.<sup>1</sup>

*Cf.* 'The holy instruments . . . harp, clarions, trumpet'; 'the voice of Melody.'—Num. xxxi. 6; Pss. xcvi. 4-6, Var., lxxxii. 1-3, cl.; Isa. xxx. 29, li. 3; 2 Chr. v. 12; 1 Chr. xxv. 6; Neh. xii. 27.

As in the Jewish ritual the services were marvellously gorgeous; for next to the sacrificial rites the greatest stress was laid upon the music. The spirit of 'Sweet Melody,' Harmony, Praise, Rest, and Peace, inextricably woven throughout Dante's *Purgatorio*, is most instructive and significant,<sup>2</sup> and is equally prominent in the ancient rituals and in the frescoes of the Christian catacombs.

#### ANGEL-GUARDIANS

Are they not all Ministering Spirits, sent forth to minister unto those who shall be heirs of salvation?—Heb. i. 14.

Another remarkable point in this primeval Religion must not be passed over unnoticed, and that is the belief in personal GUARDIAN ANGELS (usually translated from the cuneiforms 'his, or thy god and goddess'), who were appointed to guard each Soul from birth.

May the great God, and the Mother-god Divitur, deliver thee when thine eye weeps in trouble, and the god is not.

In a prayer to Ia, Marduk the Intercessor pleads:

His god has departed from his body,  
His Guardian goddess has left his side;

<sup>1</sup> Pinches' trans. of Hymn to the Gods.

<sup>2</sup> *Purg.* ii. 45-47, vii. 82, viii. 13-17, ix. 140, 141, xi. 10, 11, xii. 113, 114, xv. 37, 38, xvi. 19-24, xx. 136, 137, xxi. 36, 70-72, xxii. 25-27, xxv. 121, 122, 127, 128, xxvii. 12, 55, xxviii. 14-17, xxix. 22-25, 51, xxx. 82, 83, 94, 95, xxxi. 98, xxxii. 31-33, xxxiii. 2, 3, 30, 75. See pp. 227, 250.

and in a Semitic hymn to Samas this beautiful phrase occurs :

He clothes with Life, and to the blessed hands of my God and Goddess He entrusts me.<sup>1</sup>

This truth was known to the early Egyptians ; *e.g.*

Do not ' such and such things ' in the Presence of the Eye of Horus ;

and also to the Hebrews, Gen. xxiv. 7, xxvii. 4 ; Ps. xci. 11.

Take heed that ye despise not one of these little ones ; for I say unto you, That in heaven their angels do always *behold the FACE of My Father* which is in heaven.—Matt. xviii. 10.

It is familiar to students of Greek thought under the name *daimones*, *i.e.* the divinities, or Angels who watched over man's destinies.<sup>2</sup> Thus Sokrates urged his followers to ' do nothing impious, shameful, or criminal, not only in man's presence, but also in view of the gods, from whose eyes one could not escape.'

St. Paul urges a similar motive when he says ' *because of the Angels.*'<sup>3</sup>

' The soul,' says Plato, ' which has gone through life reasonably and purely *with the gods* as companions and guides, comes to dwell at last in her fitting abode ' (*Phaedo*). And again, in the *Laws*, he avers that

for the good man to offer sacrifice to the gods and hold converse with them by means of prayers, offerings, and every kind of service is the noblest and best of all things, and also the most conducive to a happy life.

' Live *with the Gods,*' urged the Imperial stoic, Marcus Aurelius ; ' and he does live with the gods who constantly shows to them that his own soul is satisfied with that which is assigned to him, and that it does all that the Spirit desires whom Zeus gives to every man as his guide and guardian.'

<sup>1</sup> Sayce, *Hib. Lect.* p. 320, note 1. See p. 14.

<sup>2</sup> *Anthrop. Rel.* pp. 362-364, M. M., B.C. 429-348.

<sup>3</sup> 1 Cor. xi. 10, iv. 9 ; Heb. xii. 1 ; *cf.* 2 Kings vi. 16, 17 ; Acts xii. 15. The Acts are full of angelic manifestations.

National Guardian-angels are mentioned by Joshua (v. 13, 14, R.V. *mg.*), Daniel (x. 13, 20, xii. 1)—‘the Prince,’ *i.e.* the guardian-angel, ‘of Persia, Greece, and thy people the Jews,’—and by Ezekiel xxviii. 1–4, ‘the Prince of Tyre—the anointed covering Cherub from Eden’ (see p. 128, n. 3).

### FATHER, PRIEST, AND KING

A Priest upon His Throne.—Zech. vi. 13.

The Sovereign’s office was one of peculiar importance. Being divinely descended—a son of the Sun-god—he was not only their political Ruler, but also the incarnation and visible presentment to his subjects of the Invisible God—the Heaven-Ruler—Whose pontiff or lieutenant<sup>1</sup> he was, and by Whose gift he himself ruled. (*Cf.* 2 Sam. xxiii. 3):

The God of Israel said,  
The Rock of Israel spake to me;  
He that ruleth over men must be just,  
Ruling in the fear of God.

2 Chr. ii. 11: Because the Lord hath loved His people, He hath made thee King over them.

All the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshipped *יהוה* and the King.—1 Chr. xxix. 20.

In Japan ‘the Imperial Ancestors assumed the Supreme Rank, not for themselves alone, but that they might thereby shepherd men and spirits and regulate the Empire:

We, having reverently received the precious command of Heaven, rule.’

In the earliest historic days of Egypt, Sumêr, Assur, China, and Japan<sup>2</sup> the king was also the Mediator between his people and their God—‘named of God’ to be their Royal Priest, ‘after the manner of Melchizedek’; ‘King of Salem, Priest of the Highest God’ (Heb. v. 10, R.V., vii. 21, R.V. *Cf.* Gen. xiv. 18).

Thus was Gudea (B.C. 3000) ‘called to be patêsi,’ or ‘king-priest,’ by ‘Ningirsu, his God,’ at Lagas.

<sup>1</sup> Nebuchadrezzar’s inscription. See pp. 109 note 2, 171.

<sup>2</sup> Aston’s *Nihongi*, pp. 151 note 4, 152, 154, 155.

All the King's acts were symbolical, and also vicarious. By strictest attention to the prescribed ceremonial of fast, sacrifice, and festival he secured the national welfare, but any omission on his part caused national calamity.<sup>1</sup>

Arrayed in the prescribed sacrificial robes, the Priest-King himself cut the victims' throats in the Divine Presence, and offered prayers, sacrifices, and gifts in the name of the whole nation.<sup>2</sup> Himself, having made the needful lustrations, ascended the Pilgrimage-mountain with the basket of First-fruits,<sup>3</sup> and entering the Holiest of all, on behalf of his people, himself 'seized the God's hands':

O God, my Creator, seize my hands !  
O Sun-god, in difficulties and dangers take my hand !

Thus he became the adopted son of his God, renewing yearly the Covenant with Him, and partook afresh of the Food of Life and Reconciliation upon the Golden Altar which was before the Throne ;

The Prince shall sit therein as Prince to eat bread before JHVH.—Ezek. xlv. 3, R.V. ; Rev. viii. 3.

*Cf.* closely :

Give the king Thy judgments, O Lord, and Thy righteousness unto the king's son.

I JHVH have called thee in righteousness, I have *taken hold of thy* hand, to give thee for a Covenant of the peoples.—Ps. lxxii. 1-4 ; Isa. xlii. 1-6. (See Professor Cheyne's translation.)

<sup>1</sup> *Dawn*, pp. 259, 266, 703-706. In China all national disasters are owing to the Emperor's fault, and the Japanese chronicles record that, 'full of awe,' a certain emperor requested punishment from the Gods of heaven and earth ; for 'from the absence of good government he had incurred their blame.'

<sup>2</sup> *Cf.* 2 Chr. vii. 1, xxx. 18-20 ; Heb. v. 1.

<sup>3</sup> *Cf.* Deut. xxvi. 2-4. See bronze statue in British Museum of Gimil-Sin, king of Ur, c. 2400 B.C., in the character of the priest who carried this basket into the Divine Presence ; thus, in Japan, Mikado alone enters the inner sanctuary of the Temple at Isé on chief festivals but daily, as the Child of the Sun, he offers up his people's prayers in his palace shrine in the imperial city. The ancient monarchs bathed, practised abstinence and purification before entering the Hall to pray. They feasted in the shrine of the God, and drank the sacred saké, brewed from rice-grain, and before a campaign sacrificed to God on the top of a hill. They also received counsel from Him in dreams.

The words 'His accusation written: The King of the Jews'; . . . 'The Christ, the King of Israel'; 'Christ the First-fruits'; 'He offered Himself without spot to God'; . . . 'now to appear before the Face of God for us'<sup>1</sup>—shine with a new meaning in the light of this old-time worship!

The Mountain which ascending *shriveth* you.—*Purg.* xiii. 3.

*Cf.* 2 Sam. xv. 30, 32, with Ps. xlv. 7: Thy God hath anointed Thee with the Oil of Gladness above Thy fellows.

After this

the King turned his face about, and *blessed* all the congregation.—1 Kings viii. 6–14. *Cf.* Lev. ix. 22, 23; Luke i. 8–11, xxiv. 50, 57; Acts i. 10, 11, ii. 33–5.

The beautiful imagery of this immeasurably old Ritual—which dates from the earliest days of man's life upon earth—can best be appreciated by those students who are already familiar with the types and symbolism of the Jewish tabernacle, always remembering that the Priest-king of the Turanians in Sumêr and the Egyptian Pharaoh occupied a very similar post to that of Aaron, the High Priest of Israel, if joined with the rulership of Moses:

Be thou for the people to God-ward, that thou mayest bring the causes unto God.

I stood between you and JHVH . . . to show you the word of JHVH: for ye were afraid because of the Fire, and went not up into the Mount.—Ex. xviii. 13–18; Deut. v. 4, 5.

We must not forget that the Jewish king Solomon sacrificed thrice a year upon the High Places, and that he consecrated 'the Great House' at Jerusalem with sacrifices and prayer, himself directing the rites, and pronouncing blessings on the people. (2 Chr. ii. 5; 1 Kgs. 3, 4, viii. 1, 55, ix. 25; *cf.* also Ezek. xlv. 17, xlvi. 9, 10.)

It shall be the Prince's part to give the Offerings . . . in all the appointed feasts . . . to make reconciliation for the house of Israel.

<sup>1</sup> Luke xix. 38; Mark xv. 26, 32; John xi. 51, xiv. 7; Heb. i. 3; 1 Cor. xv. 23; Heb. ix. 14, 24, R.V.

When the people of the land shall come before JHVH in the appointed Feasts . . . the Prince when they go in shall go in the midst of them. . . .

We are reminded that Hezekiah, when Jerusalem was threatened with a foreign foe, 'rent his clothes, covered himself with sackcloth, and went into the House of JHVH'; and, when he received a blasphemous letter, 'went *up* into the House, and *spread it before JHVH*, and prayed. (2 Kgs. xix. 1.)

Again, when the neglected Book of the Law was found, Josiah the King rent his clothes and *wept before God*, and 'stood in his place, and made a Covenant before the Lord,' and 'caused all present in Jerusalem to stand to it.'<sup>1</sup>

Occasionally the temple contained the king's tomb, as in Gudea's case. Burial at Memphis beside the King was considered all-important during the days of the divine Pharaohs, *i.e.* those of the first Five dynasties, B.C. 4700.

Under this Royal Priest, Sakkanaku, were ranged several classes of priests, of whom the higher, or chief priests, '*Sangû*,' shared the King's priestly duties; and their title was at times interchangeable with that of the *patési* himself.<sup>2</sup>

The Sumerian '*sagga*' comes from a still earlier word, '*sangua*,' perhaps connected with '*sangûa*,' 'a bond,' whence the Semitic '*sanagû*,' 'to bind.' The '*sangû*' properly signifies one who is 'bound'<sup>3</sup> to the service of a particular God, being His slave or bondsman, *i.e.* 'slaves of the Altar'; but even Kings often assumed this title of '*Sangû*'; and here again there is a marvellous link with JHVH's

#### RIGHTEOUS SERVANT

Is. lii. 13, liii. 11, xlii. 1-7; Matt. xii. 18; Phil. ii. 6, 7, R.V. *mg.*; the Anointed Servant, Acts iv. 27, 30 (here, and in iii. 13, 26, the Revised Version renders Child, or Son, by Servant; see v. 14), 'the Holy and Righteous One' (R.V.),

<sup>1</sup> 2 Chr. xxxiv. 15, 26, 27, 29-32. See p. 34, note on *bërith*—a Covenant.

<sup>2</sup> Maspero.

<sup>3</sup> Sayce, *Hib. Lect.* pp. 61, 109 note 2.

'the Just' (A.V.), and recall that this was the title of Melchizedek—Heb. vii. 2.

It was now about the sixth hour, and a darkness came over the whole land until the ninth hour, *the sun's light failing*<sup>1</sup>; and the Veil of the Sanctuary was rent in the midst . . . and when the centurion saw that *He so gave up the ghost* he glorified God, saying, Certainly this was a Righteous Man. . . . Truly this was the Son of God.—Luke xxiii. 44–7, R.V.; Mark xv. 39.

There is a close correspondence between the duties of the 'sangû and those of the Levites, who were also 'attached' in a peculiar manner to the Divine service.

*Cf.* The Levites are Mine. . . . Mine shall they be; Mine are they; they are *wholly given* unto Me.<sup>2</sup> I have taken the Levites . . . to do the service . . . in the Tent of Meeting.—Num. viii. 14, 16, 18, 19; Ex. xxi. 2–6, R.V. *mgs.*

*Cf.* also St. Paul's declaration, 'I bear in my body the marks'—*i.e.* the slave-brands—'of the Lord Jesus' (Gal. vi. 17).

Others again, like Samuel, were dedicated to the Divine service from infancy; such were called *zikari*.

The Sumerians greatly revered the mother, denoting her by an ideograph which signifies 'the goddess of the house.'<sup>3</sup> Her heavenly prototype was Namgar,<sup>4</sup> 'the messenger of Ia—the bright One, the mighty workwoman of Heaven, with pure and blissful hand, who uttered the words of Life!'

Ummu-dhâbat, the name of one who gave three sons to the service of Samas, the Sun-god ('*given* to His service'), has been preserved for us on a clay tablet;<sup>5</sup> it signifies 'The mother is good.'

<sup>1</sup> *Cf.* Amatérasu, *Nihongi*, vol. i. p. 42, note 3. See p. 56, note 1.

<sup>2</sup> 'Given, given,' Heb. *lit.* 'out and out,' *Var.*

<sup>3</sup> The harem was unknown in ancient Sumér: 'The changes in the condition of women would be due to the influence of Semitic ideas and customs,' says Maspero (quoting Hommel and Pinches. *Dawn*, p. 733, note 3). A son might repudiate his father for money, but never his mother; if he did he was branded, his hair cut, and himself driven out from the community.

<sup>4</sup> Identical with Belit and Istar. The Egyptian Neith, the Dawn, seems to be Namgar's counterpart; she was represented with a weaver's shuttle on her head.

<sup>5</sup> *Cf.* Mark xiv. 9.

The Jewish Rabbis say that

the pious wife, remaining modestly within her domestic circle, is like the Altar, in that she is an atoning power for her household.

It is also interesting that whenever there was no son to offer the needful sacrifice it was provided that the daughter might do so :

The house which had no son, its daughter presented its offering : before His Image she placed it.<sup>1</sup>

There are several records of High-priestesses being sent to take charge of temples in distant lands—by their royal fathers, the Priest-kings of Ur—before Abram's time.<sup>2</sup>

From remotest days Professor Sayce finds that some women lived like nuns, unmarried, and devoted to the Sun-god's service, as well as men, monks who, as dedicated from childhood to attend to the daily sacrifices, ministered to the higher orders of priests. (Num. iii. 6-13, 21, 22, 27, 28, 33, 34, 39 ; 1 Sam. i. 27, 28, ii. 18, iii. 1-15 ; Judges xiii. 7.) Cf. Ex. xxxviii. 8, R.V. *mg.*, ministering women who served, *lit.* warred in the host *like the Levites* in the warfare of the service of the Tent of Meeting. Cf. Num. iv. 4, *mg.* R.V. 23, note, *Var.* viii. 24, *mg.*

And curiously, just as was the case in Israel, the position of the priestess is most prominent in the *earliest* period of both Sumerian and Egyptian history, when women of the highest rank became priestesses to Thoth, Ûapûati,<sup>3</sup> or Râ. In Japan an imperial virgin-princess, 'the Emperor's august staff,' is priestess, or 'Worship-princess,' of the shrine at Isé, and custodian of the sacred regalia—the Mirror, Sword, and Ball—precious relics of the Divine age ; and it is recorded that on the premature death of the Emperor Nakatsu-hiko, on account of his refusing to follow the Divine instructions, his widow determined to ascertain the mind of God as to the cause of the calamity, entered the Palace of Worship, and discharged the office of priest in person.<sup>4</sup>

<sup>1</sup> Gudea's inscription.

<sup>2</sup> Dr. Schiel.

<sup>3</sup> See p. 49.

<sup>4</sup> *Nihongi*, W. G. Aston, vol. i. pp. 107, 176 note 4, 177 ; vol. ii. pp. 224, 225, 122 n. 4, 106, 323, 326.



The idea of the sovereign being the hereditary father of his people, imaging to them their unseen Father in Heaven<sup>1</sup>—their Divine Ruler and King—was carried down from the misty dawn of prehistoric times, and is still cherished by the Chinese and Japanese, to whom their emperor is the embodiment of the invisible Ideal.<sup>2</sup>

‘Filial piety,’ says Confucius, ‘commences with the service of parents; it proceeds to the service of the Ruler, and it is completed in the establishment of character.’

A recent writer on Japan quotes a nursery catechism which illustrates this feeling of intense loyalty to the visible Ancestor and Ruler of the race very beautifully:

The child, on being asked, ‘Whom do you love best?’ replies, ‘My Emperor! He is the Lord of heaven and earth, the Father of my father, and the Mother of my mother.’ ‘What will you do for him?’ ‘I will give him all my best toys, and, when he wants it, I will lay down my life for him!’<sup>3</sup>

It is not strange that a religion and patriotism thus based on the very essence of the Fifth Commandment should have preserved these ancient empires during so many millenniums from the revolutions and lawlessness which have distracted and wrecked so many other thrones, for, thus regarded, Religion and Government are synonymous.<sup>4</sup>

Order . . . and Form  
That makes the universe resemble GOD.

. . . . .  
Think that on earth there is no one that governs,  
Whence goes astray the human family.

*Par. i. 104, 105, xxvii. 139-41 (Lgf.)*

How much the present state of anarchy in China, and agnosticism in Japan, is due to the introduction of ‘Western civilisation,’ which strikes at the root of all the cherished ancestral traditions and customs, it is perhaps premature to decide.

<sup>1</sup> ‘A father and a priest,’ Judges xvii. 10.

<sup>2</sup> *Early Spread*, pp. 99, 100, 102, 103, 109.

<sup>3</sup> The Japanese Mikado is the 121st emperor in unbroken line for twenty-six centuries, B.C. 660 to A.D. 1901.

<sup>4</sup> ‘Only immoral persons presume to discuss the Emperor’s character.’ *Nihongi*, vol. i. pp. 42 note 5, 128, 224, 226, 227, 152. See p. 300.

## CHAPTER XXI

## THE OMNIPOTENT NAME

Jesus answered : The Lord our God, the Lord is One.—Mark xii. 29, R.V.

WE have said that the Eternity and the Unity of God were taught in the Mysteries. ÂNA, 'the Hearer of Prayer,' was 'Lord of the Starry Heavens—Lord of the Darkness.' He dwelt in 'the Land of the Silver Sky,' and is described as the First-born, the oldest, the Father of the gods.

ÂNA, 'the Sky-Father,' was the equivalent of the Chinese Tien, or Shang-ti, the Heaven-Ruler; the Aryan Varuna, the All-embracer; and the Japanese Tenshōkō Daijōgō. The Maccabees, according to the not infrequent usage of the later Jews, employed the term 'Heaven' when speaking of God (1 Macc. iv. 26, 32).<sup>1</sup> Daniel also :

That thou mayest know that the Heavens do rule . . . there is a God in heaven.—iv. 26, ii. 28.

In the Veda Dyauspitar is invoked. This title, meaning originally *The Illuminator*, was shared by the Indian Agni, the Semitic Nannar the Glorious, and Marduk, the 'younger El-lil.'

It is identical with the Greek Zeu-pater and the Latin Jupiter, and means in all the three what it meant before these three languages were torn asunder. It means HEAVEN-FATHER: the oldest prayer of mankind, the primeval Aryan prayer, now crystallised for us into that form in which it shall abide for ever—'Our Father who art in Heaven.'<sup>2</sup>

The very first hymn of the Rig Veda—'the real Bible of the ancient faith of the Vedic Rishis'—says :

Be easy of access to us, as a Father to his son.

<sup>1</sup> Montefiore, *Bible for Home Reading*, vol. ii. p. 737.

<sup>2</sup> Max Müller.

Again, in the Gîtâ :

Forgive, O Lord, as forgives the Father the son, the Friend the friend, and the Lover the beloved.

O Father, Supreme in mercy to those who are in trouble, my littleness I know not. I am small and Thou art great.—*Sumerian prayer, c. 2000 B.C.*

Our Father, Thou who dwellest in the heavens,  
*Not circumscribed . . .*

Infinite Goodness hath such ample arms  
That it receives whatever turns to It . . .

. . . So that the Heaven may house you,  
Which full of love is, and most amply spreads.

*Purg. xi. 1, 2, iii. 122, 123, xxvi. 62, 63.*

No mortal can name Him. His name is a Mystery. Countless are His titles. He is unnamable, and abhorreth to have His name pronounced.<sup>1</sup> . . . No man knoweth His Name. His names are innumerable in every province.

Thus the mysterious writings in the Egyptian Ritual declare :

Heaven's space is My head, My body the sea, the earth My feet.<sup>2</sup> My ears are in the upper ether: Mine eye is the wide-shining, glorious sunlight;

and the Indian Gîtâ (ch. vii.) :

Only some know Me truly. Earth, water, fire, air, space, mind—this is a lower Form of My nature. Know that there is

#### ANOTHER FORM

of My nature, higher than this which is animal, and by which the universe is upheld. I am the taste in the water. I am the Light of the sun and moon. I am sound, the fragrant perfume in the earth, the refulgence in the fire.

Or, as a lovely Orphic hymn from Greece renders the same truth :

His royal Ear that tells Him all things truly is the imperishable ether, wherethrough Zeus hears and hath intelligence of all things. (*Cf. p. 108.*)

<sup>1</sup> *Book of Dead, ch. xliv.*

<sup>2</sup> 'Heaven is My throne, earth My footstool.'—*Acts vii. 47-49.*

A hymn from the Temple of El Khargeh says :

The mysterious names of the God . . . Under His name of Osiris, the Giver of Light, He is the Horus of the living souls,<sup>1</sup> the LIVING GOD of the generations yet to come, Ever-Living, Golden Horus,<sup>2</sup> the Gracious God.

Thy dominion is eternal, O Thou Beautiful Form of the company of the gods. Thou gracious One who art beloved by him that seeth Thee.

Lord of Eternity, King of the gods, God of the thousand Names.

*Hymn to Ptah.*

Hail to Thee, great God who concealeth His Form . . . Thou art watching when at rest. The *Father* of all fathers and of all gods. . . . *Watcher*,<sup>3</sup> who traverseth the endless ages of Eternity, Thou drivest away the darkness by the beams of Thine eyes . . . Thou retest, and it is night ; when Thine eye shines forth we are illuminated . . . Oh, let us give glory to the God who hath raised up the sky . . . who hath made the gods and men and all their generations, who hath made all lands and countries, and the great sea, in His name of 'Let-the-earth-be'! The *Babe*<sup>4</sup> who is brought forth daily ; the *Ancient One*<sup>5</sup> Who has reached the limits of time ; the *Immovable One* Who traverses every path, the Height which cannot be attained ; the *Living One* in Whom abide all things everlastingly.

Thou One, Thou only One, Who hast no second, Whose names are manifold and innumerable, O God of Life, Lord of Love, Lord of heaven and earth, the King of Righteousness, Lord of Eternity, Prince of Everlastingness, Ruler of all gods, Maker of Eternity, Creator of Heaven,

says a hymn to Amen-Râ ('Book of Dead,' ch. xv.), who, like the Sumerian Tamzi, was called 'the Mysterious,' 'the Hidden One,' the Inscrutable ; and again :

Thou art Unknown, and no tongue can declare Thy likeness ;  
Thou Thyself alone (canst do this) : Thou art ONE.<sup>6</sup>

*Cf.* Isa. lxxv. 16, Heb., 'The God Amen,' with Rev. iii. 14, 'Thus saith The Amen, the beginning of the creation of God.'

<sup>1</sup> Obelisk of Usertasen I., XIIth Dynasty, B.C. 2750.

<sup>2</sup> 'The Golden Child,' *Rig Veda*, x. 121. See pp. 1, 28, 29.

<sup>3</sup> Nabû was also called 'the Supreme Watcher.' *Cf.* Ps. cxxi. 4 ; Is. xxvii. 3. *Cf.* 'Watcher,' or 'Wakeful One,' Dan. iv. 13.

<sup>4</sup> The Babe, Luke ii. 16.

<sup>5</sup> Dan. vii. 9.

<sup>6</sup> Papyrus of Hunefer, British Museum, No. 9901.

Plato records that the name of Osiris was unpronounceable and written backwards in the hieroglyphics: whilst Ptah was 'adored *by* silence.' Thus also, in the Temple-worship, the Jewish High Priest alone might whisper It when he entered the Holiest on the great Atonement-day; for ordinary use Adonâi, my Lord, was reverently substituted.

'In this world My Name will be written JHVH and read Adonâi,' say the Rabbis, whilst amongst the Brâhmans to this day the awful Name of the one highest God is pronounced only in silent thought.

'*Sin*, Whose Name man uttereth not,' the inscriptions of Gudea at Lagas declare—three thousand years before Anno Domini; just as in China and Japan to-day the personal name of the Emperor is taboo—forbidden to be used for inferiors, or objects in nature, &c.<sup>1</sup>

The Egyptian texts describe 'the God Who is without form,' and 'Whose name is Mystery<sup>2</sup>—the One God beside Whom there is no other; Whose Name is hidden from His creatures.'

Canst thou by searching find out God?<sup>3</sup>

Why askest thou after My Name, seeing it is SECRET?<sup>4</sup>

My people shall know My Name in that day.

His Name shall be called Wonderful . . . Father of Eternity.<sup>5</sup>

Verily Thou art a God that hidest Thyself:

Thou art a mysterious God.<sup>6</sup>

He hath a Name written, which no man knoweth but He Himself.<sup>7</sup>

'Thou Nameless of a Hundred Names!' exclaimed our English Laureate, whilst 'O Thou Infinite Amen!' was the prayer which in times of darkness, trouble, and perplexity brought rest to his great soul.

They that know Thy Name will put their trust in Thee, because Thou, Lord, hast *never failed* them that seek Thee.—Ps. ix. 10.

<sup>1</sup> Aston's *Nihongi*, 'Chronicles of Japan from the Earliest Times' (Kegan Paul), vol. i. pp. 224–227, 393, note 5.

<sup>2</sup> *Dawn*, p. 138, note 5.

<sup>3</sup> Job. xi. 7.

<sup>4</sup> Judges xiii. 18, *mg.*

<sup>5</sup> Is. ix. 6, R.V.; lii. 6.

<sup>6</sup> Is. xlv. 15 (Delitzsch).

<sup>7</sup> Rev. xix. 12, R.V.

They call Him Indra, Mitra, Varuna, Agni; men name Him variously, who is but ONE,

was the rest-giving assurance of the Aryan poet many centuries before our era; and again in the Mahâbhârata:

Thou revealest Thyself in twelve persons, and Thy *pratikas* [masks or characters<sup>1</sup>] are the twelve Âdityas [*i.e.* the twelve suns or months], the sons of Aditi [the Infinite].<sup>2</sup>

In a later age Odin, the All-Father of Scandinavian lore, was 'known upon earth by twelve names,' although in Asgard, the Heavenly City, His Name was One.<sup>3</sup>

God in Three Persons, blessed Trinity!—(Bishop Heber.)

'The man who despises Him,' said Pi-anchi (a king of Ethiopia, *c.* 749 B.C.), 'shall have no strength; Râ makes the weak strong, and however many there may be of the strong they must fly before the weak.'

And of Asâri (who became the Semitic Tammûz, and thence 'Marduk'), the Sumerians said:

. . . Through trust in Whose [*i.e.* Ia's] power Asâri raises the dead to life;<sup>4</sup> Who blesses all men in difficulty.

<sup>1</sup> Latin *persona*—a through-sounder—*i.e.* a mask made of thin wood or clay, such as actors wore. The Greeks called this mask *prósôpon*, simply what is before the face; the mask thus worn being meant to indicate the character represented by each actor on the stage. M. M. *Biographies of Words*, pp. 33, 34.

<sup>2</sup> *Rig Veda*; M. M. *Orig. Rel.* pp. 149, 233.

<sup>3</sup> In Psalm lxxviii. the title Elôhim is used twenty-three times, Ia in *v.* 4, JHVH in *v.* 16, Adonâi in *v.* 11, 17, Shaddai in *v.* 14. Zech. xiv. 9.

<sup>4</sup> John xi. 41-43. 'This does not allude to Resurrection from the dead, but to restoration to health when at death's door,' is the comment of modern scholars upon these and similar expressions. With all due deference to their learning may we not humbly suggest that whilst, in the *later* ages of degeneracy, this might be the only meaning apprehended—the deeply veiled Teaching conceals the original germ of Truth once delivered to the Fathers, in the Primal Revelation, and sown in the heart of 'every man coming into the world'? John i. 9, R.V.

'Why should it be thought a thing impossible with you that God should raise the dead? . . . And Jesus answering said unto them, "Do ye not therefore err, BECAUSE ye know not the Scriptures, neither the power of God?" He is not a God of the dead, but a God of the living; ye therefore do greatly err.' Mark xii. 27. . . . 'Now that the dead are raised, even Moses showed at the Bush, when he called the Lord the God of Abraham, and the God of Isaac, and

O glorious One, Who art strong as the heaven !  
 Almighty Warrior, on the day when Thou marchest against  
 the land of the enemy !  
 O glorious One, in difficulty from which there seems no exit,  
 What is there in the ravine, what is there which Thou dost  
 not overcome ?  
 What is there in the seas which drown below ?  
 The lofty stone Thou destroyest on the day  
 When in strength its forces Thou smitest.  
 The weak one is among Thy weak ones.<sup>1</sup>  
 Marduk blesseth all men praying in need.

He was invoked as the God 'Mighty to save from all ill,'<sup>2</sup>  
 who 'revealed the knowledge of Ia'; 'the Interpreter of His  
 Will, Lord of Light, Protector of good men, the King of  
 Blessings, Healer of men, Reviver of the dead.'<sup>3</sup>

O Marduk, First-born of the Deep [*i.e.* of Ia],  
 Thou canst make pure and prosperous.

Again :

Lord, be gracious to the soul of him that putteth his trust in  
 Thee.—*Fourth Creation Tablet.*

*Ur*, the Sumerian Horizon-god, was identified with  
 Marduk.

As Amen-Râ was invoked by the name of Râ-Harmachus,  
 'the Horus of the Horizon' (Horus being the Heavenly  
 Babe Who sprang from a Lily-flower<sup>4</sup> and trampled on the  
 Two Crocodiles)—

Thou Babe of Beautiful Appearance, come to us in peace . . .  
 Thou art gentler than all the gods—

'the beloved and beautiful Man-child,' so the ideographs  
 composing Marduk's name signify 'the Child of Day';<sup>5</sup>  
 (cf. the 'DAYSPRING from on high,' Luke i. 78, *mg.*, 'the  
 SUNRISING,' ii. 12, the BABE; 2 Pet. i. 19).

the God of Jacob.' Luke xx. 37, R.V. . . . 'For as yet they knew not the  
 Scripture, that He must rise again from the dead.' John xx. 9:

<sup>1</sup> C. B.C. 1700; cf. 2 Cor. xii. 10.

<sup>2</sup> Cf. Is. lxiii. 1.

<sup>3</sup> John viii. 21, 38.

<sup>4</sup> *Book of Dead*, ch. xv.; cf. Rev. xii. Dawn, p. 146, note 2. Budge, *Egyptian Relig.* p. 82. See Christian hymn, 'The Heavenly Babe in stature grows,' &c.

<sup>5</sup> Sayce, *Hib. Lect.* p. 118. Amar-utuk, the full form of Marduk, is apparently

The people that walked in darkness have seen a GREAT LIGHT.  
 . . . Unto us a CHILD is born ; unto us a Son is given ;

and note particularly

#### THE FOURFOLD ENIGMA-NAME

He bears—'Wondrous Counsellor, HERO-God, Everlasting Father, Prince of Peace,'<sup>1</sup> comparing these with all the preceding titles we have studied which were bestowed by men of many ages and of many climes upon their God—in their yearning attempts to describe the Infinite !

There is a wonderful resemblance between the conception of this ancient Mediator-God, the Second Person of the Sumerian Trinity, and the Eternal Truth, the 'Logos-Image of the Father' of Plato and of the Fourth Evangelist:—

'The Word, which in *the beginning* was with God, and is God. *A Righteous Advocate with the Father.*'

The Akkadian Tutu, the setting sun (see p. 36, note 2), 'prophesied before the King.'

Ever at His Father's side He listened to the prayers of men and carried them to Ia, when He sank at night into Ocean's deep abyss, returning thence at Dawn laden with blessings secured by His intercessions.

Ia granted the boon, saying, 'Marduk, substance of Myself, go, My Son! . . . What know I that Thou knowest not? What I know Thou knowest.'

A candid mind cannot but recall these words of the Nicene Creed :

Who, being of *one substance* with the Father, by Whom all things are made, came down from Heaven and was Incarnate ;

and those in the Epistles :

The Image of the invisible God, the First-born of every creature . . . God hath in these last days spoken to us in a Son,

'the brightness of the Day,' his name being compounded with Útuki, the Sun-god. Pinches, art. 'Nimrod,' *Bible Dict.*

<sup>1</sup> G. A. Smith, *Expositor's Bible*. Is. ix, 2, 6 ; xxv. 1, xxviii. 29. 'Divine Hero,' Montefiore. See p. 48, note 2.



whom He hath appointed Heir of all things, by Whom also He made the worlds; Who, being the Brightness of His Father's Glory, and the very Image of His Person [*i.e.* character], when He had made Purification of our sins, sat down on the right hand of the Majesty on High.<sup>1</sup>

The whole Epistle to the Hebrews is most remarkable when carefully and reflectively studied under the illuminating rays of the old Chaldean script; *cf.* also the great Intercession-angel of Rev. viii. 3.

Ia was the All-wise Creator-god, Father of mankind, Whom scholars<sup>2</sup> identify with JHVH, the national God of Israel (*e.g.* I, Ia, Iau—the Breather, pronounced Yahu, JAH in the Psalms, or IAO, 'the Breath,' the Law-giver). His ineffable Name was disguised in ciphers—'the tetragrammaton,' or four-lettered word—and pronounced with bated breath. The Clarian oracle of Apollo (whose authenticity MM. Jules Sowry and Movers admit) declared that 'Iao is the greatest of the gods; Hades in winter, Zeus in spring, the Sun in summer, Iao in autumn.' It is strange that the Chinese pronunciation of 'Jesus' is Ya-su.

With Ia the earliest legends of the origin of civilisation are connected.

His was the Soul that pervaded and animated all. It has been said that His name means HABITATION, *i.e.* the Dwelling-place of created things,<sup>3</sup> and this tallies well with Ps. xc. 1:—

JHVH, Thou hast been our Dwelling-place from all generations.

In marked contradistinction to certain teachings of a later age the Sumerian hymns say that Ia, 'who knoweth the heart,'

created mankind *out of kindness* to them. . . . *For their redemption* did He create mankind, even He the Merciful One, with Whom is Life.

Thus the Church renders thanks to the Almighty Father of

<sup>1</sup> Col. i. 15; Heb. i. 2, 3, see R.V.; Ps. lxxviii. 18; Eph. iv. 8; Acts i. 2, 9.

<sup>2</sup> See M. M. *Intro. Sc. Rel.* pp. 88, 119, 120.

<sup>3</sup> Budge, *Babyl. Life and Hist.* pp. 130, 131.

all mercies 'for our creation,' as well as for preservation and the blessings of Redemption.<sup>1</sup>

Ia's weapon was seven Rays and Fifty Points which 'turned every way, destroying the bodies of the fighters.'

*Cf.* So He drove out the man; and He placed at the east of the Garden Cherubim, and a flaming sword which turned every way, to keep the Way of the Tree of Life.—Gen. iii. 24, xviii. 19.

Science teaches of wondrous powers latent in the Sun's seven rays—each several one so effectual in the revealing and healing of disease (the Sun itself being the greatest factor in the well-being of the universe, the source of all life and light).

The ancient Thracian emblem of the Deity was a Sun with three broad beams proceeding from it; one resting on a sea of ice melted it; another falling on a rocky cliff caused it to flow; the third touching a corpse roused it to life.<sup>2</sup>

The Egyptian Râ had 'multitudes of eyes and myriads of ears. His Rays are the guides of millions of men.'<sup>3</sup>

Thou warm'st the world, Thy beams shine far and wide;  
Thy Rays should ever be our leaders tried.—*Purg.* xiii. 19, 21.

The Creation-epic, in describing the Fall, says:

He hath appointed Marduk to be *their* Avenger [or Champion].

Again, 'O Marduk, Thou art *our* Avenger' (*i.e.* of the gods over Tiâmat the Dragon, although some translate '*their* Redeemer, or Restorer of Peace,' *i.e.* to mankind):

Great is their sin: themselves they exalted;  
To Marduk, their Redeemer, He appointed their fate.

O Marduk, Thou art He that avenges us! We give Thee the sovereignty, [we] the hosts of all the universe.<sup>4</sup>

Either interpretation is interesting when taken in connection with the double reading of that famous passage Job xix. 25, A. V., 'I know that my Redeemer liveth,' which

<sup>1</sup> General Thanksgiving, Anglican Service.

<sup>2</sup> *Pharaohs of the Bondage*, p. 199. See p. 70.

<sup>3</sup> Princess Nesi-khonsu's hymn, c. B.C. 1700.

<sup>4</sup> Creation-tablet. *Rec. of Past*, N.S., vol. i. p. 136; *cf.* Rev. iv. 4-11, v. 11-14.

modern Hebraists render more correctly, 'I know that my Avenger' (Vindicator, R.V. *mg.*, or Champion) 'liveth.'

There is no other that fighteth for us, but only Thou, O God.—*English Liturgy.*

Marduk was 'the *Merciful One among the gods,*' *i.e.* God in the Form of mercy—like the Indian Buddha.

A Sumerian legend of Asári-muru-duga, who conquered the Seven Evil Spirits of the Abyss when they eclipsed the moon, is identified by the Semitic translators with Marduk; and Sayce has identified Asári with the Egyptian Ausar-Osiris as the Moon,<sup>1</sup> against whom monthly a similar conflict was waged by evil spirits who attacked and mutilated it in their efforts to tear it from the sky,<sup>2</sup> the moon being the left, whilst Râ, the sun, was the right Eye of Horus, in His character of the all-embracing heaven:

The Eyes of Heaven.—Ovid, *Met.* iv. 228.

The twin Eyes of Heaven's vault immense.—*Purg.* xx. 132.

The *Rig Veda* thus describes a sunrise:

The Bright Face of the gods has risen, the Eye of Mitra, Varuna, Agni.<sup>3</sup>

It was after this conflict that Ia bestowed on 'the Only Son' His mysterious invincible weapon of

The Seven Rays and Fifty Faces . . .

Whose light gleams forth like the day,

And the terror of whose splendour overwhelms the world.

Thy Will is the sublime sword

With which Thou rulest heaven and earth.

It is interesting to trace in Babylonian history how the Fifty names of the Igigi, or celestial spirits (like the Hebrew

<sup>1</sup> See pp. 51, 68. Sayce, *Hib. Lect.* pp. 105, 106–107 note 1, 199, 379, 463–465.

<sup>2</sup> Maspero, *Dawn*, pp. 92, 93, 634, 635.

<sup>3</sup> I. 115, 2. 'His Fair Countenance is to be beheld in the gleaming sky, adorned with the golden rays of glittering stars, as with beautiful hair; and on either hand are two golden horns as of a Bull, the east and the west, Paths of the heavenly gods, and His eyes are the sun and the shining moon.'—*Orphic hymn to Zeus.*

archangels), were first summed up in the Sumerian El-lil, the Gazelle-god of Nipur, and Ia, the Gazelle of Eridu, who, being thus identified, are proved to be one and the same God. Ultimately they were all transferred to the Semitic Marduk, 'the younger Bil,' who was from time immemorial 'the First-born of Ia'—'the Sun-god of Fifty Faces'; or Fifty Names, who thus became the great Name-Possessor.<sup>1</sup>

This NAME was bestowed upon Him by His Father Ia after He vanquished the Dragon of Chaos, and subdued the revolt in Heaven by means of 'the Bow of Anû'<sup>2</sup> (*cf.* Acts iii. 13, 15, 18; Phil. ii. 9-11; Rev. xii.), for the name was a weapon of great power alike in Sumér and in Egypt:

A name of blessing may my God pronounce upon me.

In the Ritual of Egypt the Pilgrim overcame all dangers by 'knowing the word' and identifying himself, as occasion arose, with one or other of the great Names of God.<sup>3</sup>

They that know Thy Name will put their trust in Thee.

They that do know their God shall be strong and do exploits.

The Name of JHVH is a strong Tower: the righteous runneth into it and is safe.

They shall put My Name upon the children of Israel, and I will bless them.

Even the devils are subject to us through Thy Name.<sup>4</sup>

*Cf. The power of The NAME throughout the Acts of the Apostles.*<sup>4</sup>

The name 'Marduk' was often used simply to express God Himself; thus—is Nergal 'God of Battles'? so is Marduk; is Sin 'the Illuminator of the darkness'? so also is Marduk, &c. &c.

Marvellous was the Power inherent in Marduk's Name and in Marduk's Word:

<sup>1</sup> Sayce, *Hib. Lect.* pp. 234, 283. See pp. 27, 219.

<sup>2</sup> Fourth Creation-tablet; *W.A.I.* iv. 10, 11, 12, note 2; Sayce, *Hib. Lect.* pp. 380 note 3; 140-142.

<sup>3</sup> Budge, vol. i. pp. lxii-lxiii. The Japanese imperial records mention that 'at this time the Great God and the Heir to the throne exchanged names.' Aston, *Nihongi*, vol. i. p. 255.

<sup>4</sup> Acts ii. 38, iii. 6, 7, iv. 10, 12, 16-18, 30, 31.

Supreme is the Word of Marduk. . . . When Thy power manifests itself, who can withdraw himself from it? Thy Word is a powerful net which Thou spreadest in Heaven and over the earth. It falls upon the sea, and the sea retires. It falls upon the upper waters of the Euphrates, and the Word of Marduk stirs up the flood in them.<sup>1</sup>

But the same thought is expressed of *Silikhu*, the most ancient Mediator-God—prior to Marduk :<sup>2</sup>

I commanded the sea, and the sea became calm ;  
I commanded the flower, and the flower ripened into grain ;<sup>3</sup>

and of Nabû :

Thy command is unchangeable, like the heavens ; in heaven Thou art Supreme ;

and of *Nannar the Glorious* :

When Thy Word sigheth like the wind  
It causeth food and drink to spring forth abundantly ;  
When Thy word energises on earth, vegetation springeth ;

and likewise in the Hebrew psalms :

He sendeth forth His Word and melteth them . . . . For ever, O Lord, Thy Word abideth in heaven. He spake and it was done ; He commanded and it was made fast. . . .

Thou sendest forth Thy Breath : they spring forth.<sup>4</sup>

The 29th Psalm from the great hymn-book of the Hebrew temple bears a most striking resemblance to this hymn from the liturgy of Ur. The Voice of JHVH is mentioned seven times :

Worship the Lord in His glorious Sanctuary. . . . The Voice of JHVH is upon the waters : the God of Glory thundereth : the Voice of JHVH is mighty, &c. . . . In His Temple everything saith 'GLORY !'

Again, in the New Testament :

<sup>1</sup> *W.A.I.* iv. 26.

<sup>2</sup> That 'Moulge and Silik-moulon-chi' were in reality the names of Bel and Marduk wrongly deciphered was suggested by M. Guyard in the *Athenæum* as early as 1882. *M. M. Intro. Sc. Rel.* p. 122. Cf. p. 376, Mologon.

<sup>3</sup> Lenormant, *Chaldean Magic*, pp. 192, 193.

<sup>4</sup> Pss. cxlvii. 18, cxix. 89, 104, 30, xxxiii. 9 ; Luke iv. 36, 41, v. 8, 9, vii. 7, viii. 24, 25 ; Matt. viii. 26-29 ; Mark i. 24, 32, 34, iii. 11.

What a Word is this! For with authority He commandeth the unclean spirits and they come out.—Luke iv. 36.

I saw heaven opened, and behold a white horse. And He that sat upon him was called FAITHFUL and TRUE; and in righteousness He doth judge and make war. His eyes were as a flame of fire,<sup>1</sup> and on His head were many crowns . . . He was clothed with a vesture dipped in blood; and His Name is called

‘The WORD of God.’

The armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean . . . and He hath on His vesture and on His thigh a Name written, KING OF KINGS AND LORD OF LORDS.<sup>2</sup>

*Cf.* ‘Gird Thou Thy sword, O Thou most Mighty.’ ‘Upholding all things by the Word of His power.’—Ps. xlv. 2-5; Heb. i. 3.

Turning to Egypt once more we read:

Thou sendest forth Thy Word, and the earth is flooded with silence. O Thou only One, Who livest in Heaven before ever the earth and the mountains were made . . . *Râ* made His Voice to be heard, and the deities came into being; the gods sprang into existence after He had spoken. . . . Thou hast formed all and art in all. We also have come into being through the Breath of Thy mouth.

And of *Thoth* (who is the counterpart of the Semitic Nannar, or Sin):

What He hath spoken stands for Eternity.

In those sublime Egyptian hymns ‘the beautiful Becomings or creations of *Râ*’ are mentioned; the equivalent of the Indian *âvataras* and the Greek *epiphanōia*, or MANIFESTATIONS OF GOD, described in the New Testament;<sup>3</sup> and on which the ‘*Variorum*’ renderings of Ex. iii. 14, vi. 3 throw such light:

“I Am that I Am,” *i.e.* “I am self-consistent, Unchangeable”; or rather, “I become that I become” (*i.e.* He is both self-determined and *ever manifesting Himself* historically under some NEW relation); or “I will be that I will be” (no words can sum up all that He will be to His people). *Jahve*—He that Is—“He that causeth to be,” viz. either as Creator

<sup>1</sup> ‘The eyes of fire.’ *Book of Dead.*

<sup>2</sup> Rev. xix. 11-15; Ps. xlv. 3.

<sup>3</sup> John i. 14, 18, 33, 49, ii. 11, iv. 29, xviii. 6; 1 Ep. John i. 1-3.

or Life-giver; or as One Who brings to pass or fulfils His Promises.'

*Cf.* these significant passages :

The WORD became flesh and pitched His Tent among us, and we beheld His Glory, GLORY as of the Only-begotten from the Father.—John i. 14, *Var.* ii. 21, R.V.; Isa. xl. 22. The Form [*aspect*] of the fourth is like a Son of the gods.—Dan. iii. 25, R.V. His Form unlike to the sons of men . . . so marred . . . we did esteem Him stricken [*i.e.* as a Leper].—Isa. lii. 14, *Var.* Being originally God, He took the Form of a bond-slave.—Phil. ii. 6, 7, R.V. *mg.*; Luke xxii. 27; see p. 358.

The Angel—a Babe—the Young Child—a Gardener<sup>1</sup>—the Lamb—a Stranger :—

'After that He was manifested in another Form.'<sup>2</sup>

Brahma, the Name of the One self-existent God of the Hindus, similarly signifies *growth*, expansion, development—whence Brāhman, a follower of God,

Krishna is . . . the very supreme Brahma: though it be a mystery how the Supreme should assume the Form of a man.—*Vishnu Purana*, v. 1.

Kwan-yin, the Melodious Voice, is addressed in the Chinese liturgy as

Offspring of the Eternal Light, merciful Redeemer of the world, the Word of God . . . Hail, Thou ever present Redeemer, Who hast perfected righteousness and art possessed of great mercy, Who art MANIFESTED throughout the universe for the protection and defence of all creatures, and Who leadest to the attainment of boundless Wisdom . . . Who dispellest all troubles, even diseases and ignorance, Who art able always to answer prayer . . . Who removest all doubt . . . possessed of infinite spiritual power, beyond the capacity of language to express !

From China to Peru is a far cry, but the self-same truths are expressed in this ancient Peruvian prayer to Pachamac, the God of life-giving fire, the son of the Sun :

Thou Who hast existed from the beginning, and shalt exist unto the end, powerful and pitiful, Who createst man by saying,

<sup>1</sup> So familiar in the frescoes of Fra Angelico and the writings of St. François de Sales. *Cf.* John xx. 15. See pp. 56, 193.

<sup>2</sup> Hos. xii. 4, R.V. *mg.*; Luke ii. 16; Matt. ii. 13; John i. 29; Rev. vii. 17, xiii. 8; Mark xvi. 9, R.V.; Luke xxiv. 15–18, 31, *Var.*; Job xix. 27, *mg.*, 37; Matt. xxv. 37–39.

'Let-man-be,' Who defendest us from all evil and preservest our life and health . . . art Thou in the Sky, or in the earth, in the clouds, or in the depths? Hear the voice of him who implores Thee, and grant him his petitions. Give us Life everlasting, preserve us, and accept this our sacrifice.<sup>1</sup>

By a savage tribe in Western Australia, at the present day, creation is ascribed to the Supreme Being having breathed :

To create the earth Mologon breathed, and the earth was created. So with the sun, the earth, the trees, the kangaroo, &c.

Mologon was the Author of Good.<sup>2</sup> Cf. Gen. ii. 7.

Thus (as De Rougé so aptly observes with regard to the ancient Egyptian worship) we see that 'It is always the same doctrine which appears under different names. One idea predominates, that of a single and primeval God.'<sup>3</sup>

The Nûr Bil, i.e. 'Light of the God El Lil' (a book of astrology of the reign of Sargon, B.C. 3800), says that :

When such a constellation appears in the sky a mighty King shall arise in Martu, the west-land. Then shall righteousness, justice, peace, and joy prevail, and all nations be happy. (Cf. Matt. ii. 1-7, R.V. *mgs.* Var.)

The Egyptians also believed in a MESSIAH; a papyrus of the time of Thotmes III. says :

A King will come from the South, Ameni the Truth-declaring by name. . . . The people of the age of the Son of Man will be far from evil, and the wicked will humble their mouths for fear of Him.<sup>4</sup>

Marduk was further designated 'KING OF ANGELS.'

May Marduk, the King of Angels, pardon and protect thee.<sup>5</sup>  
The Angels joyfully adore Thee in prayer.

Cf. And when He again bringeth in the First-born into the world He saith : 'And let all the angels of God worship Him.'—Heb. i. 6, R.V.

But Ur's liturgy also declares of NANNAR :

<sup>1</sup> Brenton's *Myths of the New World*; M. M. *Origin Rel.* pp. 150, 183, 184.

<sup>2</sup> *Ibid.* p. 17.

<sup>3</sup> Quoted Renouf, *Hib. Lect.* p. 90.

<sup>4</sup> *Early Israel*, p. 185. *Anc. Heb. Trad.* pp. 37, 57. Sayce, *Hib. Lect.* pp. 29 note 2, 227 note 3.

<sup>5</sup> *Ibid.* pp. 501, 502, 508.



He is the God Who makes the light from the horizon to the zenith of heaven, opening wide the sky-doors,<sup>1</sup> and establishing light in the world. Illuminator of living beings . . . Lord, the Ordainer of the laws of heaven and earth, Whose command may not be broken. Thou holdest the rain and the lightning. Defender of all living things, there is no god who at any time discovered Thy fulness.

In Heaven who is supreme?  
Thou alone, Thou art supreme.  
On earth who is supreme?  
Thou alone, Thou art supreme.

As for Thee, Thy Will is made known in Heaven,  
And the Angels bow their faces.  
As for Thee, Thy Will is made known upon earth,  
And the Spirits below kiss the ground.

Father Nannar, Lord of the morn,  
Prince of the Gods . . .  
Merciful One, begetter of the universe,  
Who founds His illustrious Throne among living  
creatures.<sup>2</sup>

Marduk is identical with the 'Sun of Angels' named by Dante. (*Par.* x. 53.)

It was He who 'lighted the moon, that he might rule the night'—and who 'established the Path of the stars' (*cf.* Ps. cxxxvi. 9); and Marduk, it is helpful to remember, was simply the later development of a name ascribed to EL-LIL, that 'older Btl' who meets us on the very threshold of the world's history in Nipur—as In Lil, 'the INCOMPARABLE!'

To briefly recapitulate:

Ana, El-lil, and Enki, or Ia, were aspects or Divine types of the one Supreme God as worshipped at Erech, Nipur, and Eridu in the grey dawn of Time (being mentioned in the inscriptions of Lugal-zaggisi, B.C. 4500), and together symbolised the Eternal Laws of the Universe.<sup>3</sup>

This character was eventually transferred to Marduk when Babil became the metropolis.

'It is an old word of our fathers that from God and

<sup>1</sup> 'Ancient,' Ps. xxiv. 7, R.V. *mg.*

<sup>2</sup> Sayce, *Hib. Lect.* pp. 160, 161.

<sup>3</sup> *Cf.* the Egyptian triad at Thebes, Amen-Râ, Mât, and Khonsu.

through God all things stand,' said the Greek philosopher Aristotle. B.C. 384-332.

One of the various manifestations, aspects, or Forms of El-lil, 'the God of Spirits,' was

BIL-ITUR, the AGED ONE.

Many clay figurines of Him, as an old man with a long beard, are found at Nipur.<sup>1</sup> Such images were worn as talismans to protect men against evil spirits; for He only Who is Himself 'a Spirit' and *Lord of Hosts* can preserve mankind from the attacks of malicious demons.

But yet more marvellous is it to find among the venerable relics of Ê-kur that this figure of the Aged One, the Eternal of Ages, is *swathed like a mummy*—in this exactly resembling Ptah, the earliest known Form of the Creator-God in Egypt—who was also 'the First-born of the mummies.'

On the huge diorite door-socket found at Nipur inscribed as an *ex-voto* by Sargon the Great (B.C. 3800) it is most striking to observe the rude archaic character which stands for 'man'—a man lying flat on his back, swathed like a mummy, and bearing a curious resemblance to a chrysalis; on his head is a *crown*, the conventional emblem for 'great,' or 'large.'<sup>2</sup>

In Egypt the mummy was 'the feeble swathed one,' and yet it is written in the Dirge, and on one of the oldest pyramids:

Thou hearkenest unto the acclamations of those that are in the funeral chest. Thou doest away with their helplessness and drivest away the evils which are about them. . . . Thoth maketh the feeble one to gain the Victory, and avengeth the wretched and oppressed.

With the uraeus *sign of sovereignty* on his brow Pepi goeth forward unto his Mother Nût!<sup>3</sup>

Thus also (*cf.* Luke ii. 11, R.V. *mg.*; xxiii. 3, R.V. *mg.*):

Thou hast put all things into subjection under his feet. . . . We see Jesus, because of the suffering of death, *crowned* with glory and honour.—R.V. Heb. ii. 8, 9; and Isa. lx. 3, R.V. *mg.*;

<sup>1</sup> Illustr. *Ainslee's Magazine*, p. 300 (May 1900).

<sup>2</sup> Jastrow, p. 509, ill.; *Nipur*, vol. ii. pp. 241, 242, ill. *Light*, p. 52.

<sup>3</sup> *Book of Dead*, chs. xv. cxxvii. cxxxiii. Pyr. of Pepi, B.C. 3777.

ixi. 3: 'Thy GOD, thy BEAUTY.' To appoint unto them that mourn in Zion BEAUTY for ashes, the Oil of Joy for mourning;

the *Variorum* renders the word by 'coronet'; a 'garland,' R.V., and some connect it with the priestly 'mitre' in Ex. xxviii. 4, R.V. Curiously enough the margin renders it *turban* for, in the Gilgames-epic, the leper after being in 'the Place of Purification,' where his sores are washed in holy water, becomes white as snow, 'his *turban* is renewed, and the garment that covers his nakedness.' (Cf. this with 'Istar's Descent' and Genesis iii. 11, 21.) The Abbé Ancessi and Dr. Eldersheim describe a Lily-mitre worn by Egyptian and Jewish priests; the mummy also is crowned with the Lily by Anubis<sup>3</sup>—a fresh symbol of Resurrection:

I will be as the DEW to Israel; he shall blossom as the LILY.  
Hos. xiv. 5.

The mummied body is the sheath, or cocoon, whence the butterfly emerges.<sup>4</sup>

Born to bring forth th' angel butterfly,  
Born to soar aloft.—*Purg.* x. 125, xii. 195 (Lgf.)

On very ancient tombs a Butterfly was used to symbolise the soul—Psyché, in Greek, signifying both 'breath' and 'butterfly.'<sup>5</sup>

'So is the progress of souls,' said Bishop Jeremy Taylor when narrating the life-story of a silkworm.

Old Italian pictures represent the Infant Saviour swathed like a *mummy* in the arms of His mother, on their flight into Egypt (see pp. 42, 50, 57).

Out of Egypt have I called My Son.—Matt. ii. 15.

As the Lord called Lazarus out of his grave and loosed his cere clothes, so Himself left His swathings in the tomb on the Resurrection morning. (See John xi. 44, xx. 5.)

<sup>1</sup> See pp. 65, 136, 217, 230, 238, 285.

<sup>2</sup> *Moïse et l'Égypte*, p. 77. *Temple*, p. 98.

<sup>3</sup> *Dawn*, p. 179 (Illust.).

<sup>4</sup> See *Purg.* xiv. 10, xvi. 37, 38, xxvii. 124, 125, 138-142; *vide* Daniel vii. 15, 'the heart in the midst of my body.' R.V. *mg.* renders 'the *sheath*' (Aramaic).

<sup>5</sup> In preaching at Homburg on the occasion of the Empress Frederic's death the Rev. Canon Teignmouth Shore narrated that, as he sat beside the dying Empress in her last moments, a white butterfly lighted on her cheek, and then flew through the window towards heaven. 'It might,' he added, 'have been her pure, beautiful soul.'

The temple of *Ân* was dedicated to 'the Aged One'<sup>1</sup>—a title which, held by Ptah in the fifth millennium B.C., descended to Unnefer-Osiris, 'THE PERFECT ONE,' and thence to Amen-Râ, the Hidden One, *i.e.* the Invisible God, who became the recognised national God of Egypt c. B.C. 1800.

I beheld till thrones were cast down, and One that was Ancient of Days did sit. His raiment was white as snow, and the hair of His head like pure wool; His throne was fiery flames, and the wheels thereof burning fire. . . . Thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the Judgment was set, and the Books were opened. . . . I saw in the night visions; and, behold, there came with the clouds of heaven One like unto a Son of Man; and He came even to *the ANCIENT OF DAYS*, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.—Dan. vii. 9-14, R.V.; Mic. v. 2, R.V. *mg.*

I looked, and, behold, a stormy wind came out of the North, a great Cloud, flashing continually; . . . and out of the midst thereof came the likeness of four living creatures . . . Their appearance was like burning coals of fire, like the appearance of torches<sup>2</sup> . . . and the fire was bright, and out of the fire went forth lightning . . . And over the head of the living creatures there was the likeness of a firmament, like the colour of the terrible ice, stretched forth over their heads above. Above the firmament was the likeness of a Throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a MAN above it. And I saw as the colour of amber . . . from the appearance of His loins even upwards, and from the appearance of His loins even downwards I saw as it were the appearance of FIRE; and there was brightness round about Him. As the appearance of the Bow that is in the Cloud in the day of rain, so was the appearance of the Brightness. . . . This was the appearance of the likeness of the GLORY of the LORD,

*i.e.* 'the GOD OF GLORY, the SPLENDOUR, the STRENGTH, the TRUST of Israel.'<sup>3</sup>

The seven-branched lampstand of the Tabernacle represented the Sun, moon, and five planets; in Rev. iv. 5 'the

<sup>1</sup> 'The Old Man Immortal' of the Missouri Indians. *M. M. Nat. Rel.* p. 401. The Book of Enoch speaks of Him as 'the Head of days.'

<sup>2</sup> See p. 20.

<sup>3</sup> Acts vii. 2; Ezek. i. 4, 5, 13, 22, 26-28; 1 Sam. xv. 20, R.V. *mg.* Var.

• • seven lamps of fire, burning before the Throne, are the seven Spirits of God :

In the midst of the Seven candlesticks One like unto a Son of man [R.V.], clothed with a garment down to the feet, and girt about at the breasts with a golden girdle. His head and His hairs were white like wool, as white as snow ; His eyes were as a flame of fire ;<sup>1</sup> and His feet like unto burnished brass, as if it had been refined in a furnace [R.V.] ; and His Voice as the sound of many waters. And He had in His right hand Seven Stars. . . . Out of His mouth went a sharp two-edged Sword ; and His countenance was as the Sun shineth in his strength. And when I saw Him I fell at His feet as dead ; and He laid His right hand upon me, saying unto me, 'Fear not. I Am the First and the Last, the Living One that became dead ; and behold, I Am alive for evermore. Amen.'<sup>1</sup>

'The Sun,' said Michael Angelo, 'is only the shadow of God.'

El-lil of Nipur was 'Father of the gods—King of the great Anunas, King of the world'—the Divine Father.

His other titles were—

I. In Sumerian, *i.e.* Turanian : Ningirsu of Lagas, Ninib-Nuzku of Nipur, equivalent to the SEMITIC Marduk of Babylon ; symbolising the grey DAWN, the Brilliance of the Daybreak, the early Morning Sun of Spring-time and LIFE, who rose from the Ocean Stream ; and corresponding to the Egyptian Anubis and Kheperâ.

II. Utu, the Great Spirit of Ur,<sup>2</sup> Uras, the Rising Sun of Nipur, Babbar of Sippara ; the Semitic Adar, who rose from the shades of night ; Samas, the great Judge of Heaven and earth and of the living, the Meridian Sun, corresponding to the Egyptian Râ, the Sun of TO-DAY, or Noon.

III. Asâri-Tamzi of Eridu (Semitic Tammûz-Marduk), the Setting Sun ; corresponding to the Egyptian Ausares-Osiris, the Sun of YESTERDAY, the dying Sun—Present, Past—Future :<sup>3</sup>

I am JHVH : I change not.

Thou art the SAME, and Thy years shall not fail.<sup>4</sup>

The same, YESTERDAY, TO-DAY, *and* FOR EVER !

<sup>1</sup> Rev. i. 13-16.

<sup>3</sup> See p. 90, note 1.

<sup>2</sup> Utu-Samas ; see Jastrow, pp. 72, 73.

<sup>4</sup> Heb. xiii. 8, i. 12 ; Mal. iii. 6.

IV. Namtar-Nergal Adar; the Semitic Nabû, the Mid-night Sun, God of glowing Fire,<sup>1</sup> the God of Pestilence, Judge of the dead, 'the supreme Watcher'; 'He that keepeth Israel shall neither slumber nor sleep';<sup>2</sup> corresponding to the Egyptian Ptah, the never-resting Watcher, and to the Indian Agni and Siva.

V. The Sumerian Irkallu,<sup>3</sup> Nanna, In-zu, En-Ki the Righteous, or Ia;<sup>4</sup> the Semitic Nannaru the Glorious; the Moon or Sun shining in the dark night of death; Sin, the Illuminator or Divine Intelligence; corresponding to the Egyptian Khonsu, and Thoth.

In whatsoever language They were addressed, by whatever name They were called upon, They *did not fail* to hear and grant a favourable reply to the prayers of the faithful.—Maspero.

But it must be remembered that every possible title of the sun was gathered up and merged in Marduk, 'the Great Lord of Eternity without end'<sup>5</sup> when, owing to increasing Semitic power, His rule prevailed under Kham-murabi, 2200 B.C.; just as in the sixth century, after the Assyrian conquest, Marduk's characteristics were transferred to ASHR; and, as in Egypt after the expulsion of the Hyksos, Amen of Thebes was recognised as the national God, and the titles of all other gods transferred to Him as 'Amen-Râ':

Râ is the Being who cannot be known; He is more hidden than all the gods. He maketh the disc [of the Sun] to be His vicar,<sup>6</sup> and He Himself cannot be known . . . He can be seen only in the Form in which He showeth Himself.<sup>7</sup> (Cf. John xiv. 7, 10: 'He that hath seen Me hath seen the Father.')

Was this an attempt to *return* to the ancient primitive worship in which the Unity of the Godhead was recognised, or was it merely a matter of state policy?

<sup>1</sup> Sayce, *Hib. Lect.* p. 154.

<sup>2</sup> Ps. cxxi. 4.

<sup>3</sup> See p. 137, note 1.

<sup>4</sup> 1 John ii. 1. See pp. 171 note 1, 246 note 1, 296 note 2, 369.

<sup>5</sup> *W.A.I.* ii. 51, 57. Sayce, *Hib. Lect.* p. 149; cf. *Mic.* v. 2, *R.V. mg.*

<sup>6</sup> See pp. 109 note 2, 171, 355.

<sup>7</sup> Hymn of Princess Nesi-Khonsu, priestess of Amen-râ, c. B.C. 1700.

In the old Turanian prayers, hymns, and legends the name 'Marduk' was thenceforward substituted for that of El-lil—'the older Bil'—by the Semites.

The names of some of the ancient kings are interesting as indicating the spiritual truths taught of Marduk :

With Marduk is Life.

With Marduk is verdure.

Marduk is an overshadowing God.

Supreme is the Word of Marduk !

'Are these noble doctrines, then, the *result* of centuries? Certainly not; for they were in existence more than two thousand years before the Christian era. On the other hand polytheism, the sources of which we have pointed out, develops itself and progresses without interruption until the time of the Ptolemies. It is therefore more than five thousand years since, in the Nile valley, this hymn began to the Unity of God and the immortality of the soul, and we find that Egypt in the last ages arrived at the most unbridled polytheism. The belief in the Unity of the Supreme Being and in his Attributes as Creator and Lawgiver of man, whom He has endowed with an immortal soul—these are the PRIMITIVE NOTIONS encased, like indestructible diamonds, in the midst of the mythological superstitions accumulated in the centuries which have passed over that ancient civilisation.'<sup>1</sup>

And, in thus glancing back to that vast antiquity, it would seem that Degeneration is writ large upon the religious history of mankind—another proof of the Scripture truth that

'God made man upright; but they have sought out many inventions,' and 'corrupted His WAY upon the earth.'—Eccl. vii. 29; Gen. vi. 14; Mark vii. 6, 9;

and for this reason I have preferred to employ the Divine titles 'El-lil' and 'Tamzi' rather than 'Bel,' 'Baal,' or 'Tammúz,' with their degraded associations.<sup>2</sup>

<sup>1</sup> M. E. de Rougé quoted in Renouf's *Hib. Lect.* p. 91.

<sup>2</sup> An examination of the following references will be found instructive as illustrating the fact that all these names, varying according to the different

localities, were *synonymous* for the One great God, who is in fact *polyonymous* :

Nin-girsu, Nin-gishida, and Ninib are identical. Jastrow, *Rel. Bab.-Ass.* pp. 75, 88, 92, 99, 546, 547.

Nin-girsu and Adar. Sayce, *Hib. Lect.* pp. 151, 243.

Ninib, Uras, and Adar. *Ibid.* p. 151, note 1.

Nebo and Adar. *Ibid.* p. 153.

Nin-girsu and Tammûz, 'the Only Begotten One'—the primeval Marduk. *Ibid.* pp. 144, 244; Jastrow, p. 58.

The fourth month, 'Tammûz,' was sacred to Ninib. Jastrow, pp. 462, 547.

Ninib, the god of Urugal, 'the Great City' (*i.e.* of the dead), identical with Nin-azu, 'the God of Healing'; Ninib being Sun of Spring and of the MORN; and Ninaza, 'the consort of Allatu, the Great Physician,' as Nin-girsu was of Bau, the ancient Mother-god, Tammûz of Istar, and Ninib consort of Gula. Jastrow, pp. 586, 590, 591, 59, 60.

But Nin-girsu and El-lil were also identical; and El-lil's 'Face' was Nin-ki-gal (in Sumerian), Allatu (in Semitic), the Queen of the Mighty land. 'Allatu' signifies *strength*, and is related to the Arabic Allah, and the Hebrew Eloah and Elôhim; hence Allatu was the exact counterpart of El-lil; she, like the Egyptian Isis and Nephthys, was the Receiver of Life at its close, as Bau (or Istar) was the Giver of Life at birth—two aspects of the same truth. Sayce, *Hib. Lect.* pp. 151, 165, 243, 638; Jastrow, p. 587; see p. 293, note 3.



## CHAPTER XXII

## A LIVING GOD

§ 1. *Providence and the Science of Philology*

WE have traced the spirit of intense conservatism which, pervading men's minds from the very dawn of the historic period, exercised such a remarkable influence in the preservation of these wondrous and priceless heirlooms throughout all vicissitudes.

Is it altogether without *Divine intention* that Archeological science brought not these old stone-records to light till the sister sciences of Comparative Philology and Religion could trace the most delicate relations of language and doctrine?

Written on clay tablets so microscopically that often a lens must have been required to write, as it is to read them,<sup>1</sup> but so clearly and legibly that the records saved from the corner-stones of the earliest Temples, or indelibly graven upon solid rocks and hoary Pyramids, are usually just as fresh as when they left the scribe's engraving pen, these records of a Primitive Revelation and of a simpler Faith and Hope, defying the ravages of Time itself, have been preserved intact in a manner little short of miraculous against these latter days, for the confirmation of Faith and to refute Scepticism.<sup>2</sup>

Why do they that know Him not see His days?  
Can ye not discern the SIGNS of the times? <sup>3</sup>

<sup>1</sup> Five lines to the inch; many can only be read in the light immediately before dawn—the best light for deciphering the difficult cuneiform inscriptions. Lenses have been found in the ruins.—Hilprecht, *Babyl. Exped.* vol. i. p. 35.

<sup>2</sup> See note, Appendices I, III.

<sup>3</sup> Job xxiv. 1; Hab. ii. 11; Matt. xvi. 3, xxiv. 32, 33; Luke xix. 14. Cf. 2 Macc. ii. 4–8.

‘It would seem,’ says Dr. Oppert, the learned Jewish interpreter of the cuneiforms, ‘that the unusual difficulties which are now felt in the reading of the old Chaldee monuments were likewise felt by the literati of Nineveh. It is therefore intelligible that Asurbanipal resolved to institute a clay library which, as his inscriptions declare, might facilitate the knowledge of Religion.’ He dedicated it to Nabû, naming it after the Temple of Life at Borsippa :—

Asurbanipal, king of the world, king of Assyria, to whom the god Nabû and the goddess Tasmît have given ears to hear and eyes to see that which is the *base of government*; they have revealed to the kings, my predecessors, the rules of this cuneiform writing. In piety towards Thee, Nabû, the God who joins letters together contrariwise to their phonetic value, I have written these tablets. . . . I have signed them; I have ranged them in the midst of my palace for the instruction of my subjects.

Little could that monarch (B.C. 669–625) foresee how Almighty God would, by shutting up in his palace, so conserve these syllabaries that they could be used 2,500 years later *as a Key* to unlock the mysteries concealed in the cuneiform script!

## § 2. *Abraham Follows the Gleam*

All restorations of temple-buildings and all reforms in the sacred worship were alike based on the principle of *Returning to and reviving the Primitive Ideal of Perfection* existing in the elder days.

Such a spirit, we may well believe, animated that great Master-soul Abram when, fully impressed with the necessity for the unity of the Godhead, ‘by Faith he obeyed . . . not knowing whither’ his action would lead,<sup>1</sup> and ‘God found his heart faithful.’ Some of the Rabbins say that his father was a priest, and chief of the order at Ur, of noble family and a royal favourite; the Eastern authors unanimously agree that Terah served idols. Probably, therefore, Abram was an Initiate of the great temple of Nannar,<sup>2</sup> who, like Samuel in a later corrupt age, received a direct revelation from God,

<sup>1</sup> Heb. xi. 8; Neh. ix. 7, 8.

<sup>2</sup> Cf. Gen. xxxi. 53.

and went out as a Teacher. His title—'the Father of the Faithful'—well indicates his mission:—

True to the Voice when such service was hard.

The old records clearly show that Abram's lot was cast in times of degeneracy and retrogression from 'the Faith once delivered to the Fathers.' Magic, gross superstition, necromancy, and intercourse with familiar spirits—*i.e.* *Spiritism*—were prevalent.<sup>1</sup> (*Cf.* Is. lxv. 11, R.V.)

It came to pass in the days of Abram that Amraphel, king of Shinar, &c.—Gen. xiv. 1–10. Ewald, *Var.*

It was an age of political convulsions, unrest, general upheaval, and tribal migrations; but also (like the time of Moses) a great literary age. In B.C. 2280 Ur fell into the hands of the Elamites, who devastated Sumêr; and the Semites, who ruled at Babylon, had destroyed Ê-Kur, shattering to atoms the votive offerings of some sixty generations, whilst they transferred the worship and honours due to Ellil of Nipur (who had been the chief object of national worship for the preceding 3,000 years) to Marduk at Ê-sagila—'the younger Bil'—to such an extent that the priests even changed the zagmuku, or New Year's feast, into a Marduk festival.<sup>2</sup>

'Simplification,' it has been truly said, 'is the key-note to Reformation and every other revolution with a moral core—a bringing back the vast fabric of belief, practice, and worship to that of the simplified relation to God and the conscience of the individual.'<sup>3</sup>

The Scriptures are silent as to the actual causes which led to Abram's migration; but the following verses contain suggestive thoughts well deserving attentive consideration:—

<sup>1</sup> Nor was this degeneration confined to the 'heathen.' Conder shows what great wizards the Jews became, and how the Talmud of Babylon is full of folklore; whilst in the ruins of Nipur and Babylon many magic incantation bowls are found, 'by far the largest number,' says Peters, 'being in the Jewish script and connected with the Black art.' See also the prevalence of pagan superstitions among Christians in the fourth century A.D.; *cf.* Rom. i. 25; Acts vii. 42; *Stone-lore*, pp. 288, 290, 291; *Nipur*, vol. ii. p. 116.

<sup>2</sup> Jastrow, pp. 678, 679.

<sup>3</sup> *Oliver Cromwell* (John Morley); *cf.* 2 Cor. xi. 3.

*The God of Glory appeared* unto our father Abraham, when he was in Mesopotamia, *before* he dwelt in Kharân, and said unto him, 'Get thee out of thy country, and from thy kindred, and come unto the land which I shall show thee.' . . . Then came he out of the land of the Chaldeans, and dwelt in Kharân.

NANNAR THE GLORIOUS ('the God of Glory' of St. Stephen; 'the King of Glory' of the psalmist; 'the GREAT LIGHT above the radiance of the Midday Sun,' the 'Father of Glory' of St. Paul<sup>1</sup>)—this was the God worshipped alike at Ur-Kasdim, the birthplace of Abram and Nahor, and at Kharân, 'the city of Nahor.' The Hadj, or pilgrimage-route, between these two cities would lead by the famous ship canal—Shatt-en-Nîl—or by the winding Euphrates, past Larsa, Erech, Babylon, Kuta (where both Jewish and Moslem tradition agree that Abram was thrown by Nimrod into a crematorium for refusing to worship the heavenly hosts and destroying the idols, and that this Furnace was changed for him into a Garden of Fragrance by the Presence of God<sup>2</sup>), past the world-renowned Calneh, or Nipur, the cradle of the ancient Faith, hallowed by the worship of the ages, and Sippar, the twin-city of the Sun.

When Abram was called to go into Syria to found the Hebrew nation, Nahor, his brother, a worshipper of the *same* 'God of Glory,' remained in Kharân (*cf.* carefully Gen. xxiv. 4, 8, 10, 15; xi. 26, 32; xii. 4; xxix. 1, 4, 5; xxviii. 3, 13; xxxii. 53).

Josh. xxiv. 2, 3 distinctly states that Abram was taken from 'the other side of the flood, beyond the River'—*i.e.* the Euphrates. Now, as Ur was on the very edge of the Arabian plateau, on the western bank of this river, whilst Kharân was on its eastern shore, it would have been more feasible for Abram to reach Syria by the usual and most direct route from Ur across the Arabian desert, which was *marked out* by wells. *Why* then did he travel so far north to Kharân, and make such a *détour* on his way to Canaan, Egypt, and 'the South'?<sup>3</sup>

Because Kharân was a pilgrim-goal of even greater fame than Ur,<sup>4</sup> owing to its being the oldest shrine of Sin, and the focus and key of all the great world-highways, which led

<sup>1</sup> Pss. xxiv. 7, 10, xxix. 3; Acts vii. 2, xxii. 6-10, xxvi. 13; 1 Cor. xv. 8.

<sup>2</sup> See pp. 131, 353.

<sup>3</sup> See MAP.

<sup>4</sup> Jastrow, p. 78; Gen. xv. 7.

west to Egypt and the Mediterranean, and eastwards through Persia and Bactria to Central Asia, and even to far distant China—'the land of Sin-im' (Is. xlix. 12).

And JHVH said unto Abram, 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing.'

So Abram departed, as JHVH had spoken unto him; and Abram was seventy-five years old when he departed out of KHARÂN; and into the land of Canaan they came; and Abram passed through the land unto the Place of SICHEM—unto the Terebinth of MOREH [*i.e.* the Evergreen Covenant, or *Oracle-tree*, Delitzsch]. See p. 203.

['the Terebinth of the Pillar that was in Shechem' (Josh. xxiv. 25–27; Judg. ix. 6, R.V., *mg.*, called in '*The Travels of an Egyptian Mohar*' in the reign of Ramses II. 'the Mount of Sa-ka-ma'); that Sychar where Our Lord affirmed that 'neither in this Mountain' (*i.e.* the temple of Gerizim) 'nor yet at Jerusalem should man worship the FATHER,' who thenceforth '*must* be worshipped in spirit and in truth']—

And JHVH *appeared* unto Abram, and said, 'Unto thy seed will I give this land.' And there builded he an Altar unto JHVH, Who *appeared* unto him. (*Cf.* Gen. iii. 8–10; 'Him that dwelt in the Bush,' Deut. xxxiii. 16.)

He removed thence unto a Mountain on the east of Beth-El [the House of God], and pitched his tent. . . . There he builded an Altar unto JHVH and called upon the Name of JHVH.—Gen. xii. 1–7, R.V. *mg.*, 8–10; xxviii. 10–19, *mg.* 22.

'And Abram journeyed, going still toward the South,' and 'went down into Egypt to sojourn there' (Gen. xii. 9, 10). On returning up out of Egypt he went '*into the South*' (Arabia?), and 'on his *journeys* from the South went even to BETHEL—the place of the Altar which he had made there at the first—and there Abram called on the Name of JHVH.'

After a further vision

Abram removed his tent and came and dwelt by the Terebinth of Mamre, in HEBRON, and built there an Altar unto JHVH.—Gen. xiii. 1, 3 R.V., 4, 12–18; xiv. 13.

Here he was dwelling when Khammurabi of Shinar, Kudar-lûgamar of Elam, Tudghal of Guti, and Iriaku of

Larsa attacked the kings of Sodom and Gomorrah; and after his victorious conflict with these four eastern kings Abram repaired to another great shrine, that of El-Elyôn at SALEM, and 'gave tithes of all the spoil' to its sovereign-priest, Melchizedek,

who brought forth bread and wine, and blessed him, saying, 'Blessed be Abram of El-Elyôn . . . Maker of heaven and earth; and blessed be God Most High, which hath delivered thine enemies into thine hands.'—Gen. xiv. 1-22, R.V. *mg.* Cf. xxxiii. 18, *mg.*

And

after these things the Word of JHVH came to Abram in a Vision, saying, 'Fear not, Abram. I Am thy Shield, and thy exceeding great Reward.' . . . And he believed in JHVH, Who counted it to him for righteousness. (Gen. xv. 1, 6; Rom. iv. 3, 17. 'He believed God'—*i.e.* 'he reposed as a child in the Strength of God.' Such is the force of the original.)

The Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called the Friend of God.—Jas. ii. 23—

*i.e.* he was one of those great Masters of the Spiritual Life who seem ever to be divinely given when faith and morals are at their lowest; and to this day Hebron is known amongst the Arabs as El-Khàlil—'the City of the Friend.' The Korân says, 'Peace be on Noah amongst creatures! . . . Abraham also *was of his religion* when he came unto his Lord with a perfect heart.' Sale explains thus:

For Noah and he agreed in the fundamental points of Faith and Practice, though the space between them was no less than 2,640 years!

Next Hagar, Abram's *Egyptian* wife, experiencing the reality of the Divine aid by the Fountain in the way to Shur—called it 'the Well of the LIVING ONE who seeth me'—and her babe Ishma-El—'God *heareth,*' for she said: 'Have I even seen God, and am I alive after seeing Him?' (Gen. xvi. 13, 14, *Var.* 15. Cf. Judg. vi. 22, xiii. 22.)

When Abram was ninety years old and nine, JHVH *appeared* to him, and said, 'I am EL SHADDAI; walk before Me, and be thou perfect. . . . Thy name shall be no more called Abram, but thy name shall be Abraham. . . . And I will establish My Covenant between Me and thee, and thy seed after thee in their

generations, for an everlasting Covenant, to be a God unto thee, and to thy seed after thee.' . . . And Abram fell on his face, and God talked with him.—Gen. xvii. 1, 3–9.

JHVH *appeared* unto Abraham by the Terebinth of Mamre, and he said: 'O Adonâi, pass not away from Thy servant,' and offered a meal offering 'under the Tree.' It was the Tree of the Revealer or Teacher:—

'Shall I *hide* from Abraham that thing which I do? for I know him,' said Jehovah, 'that he will command his children after him; and they shall keep *the Way of JHVH* to do justice and judgment.' . . . Whose 'circumcision' is that of the heart, in the spirit, and not in the letter.—Gen. xviii. 17–19, xiii. 18; Rom. ii. 29.

To this Tree the Angels came. It was and still is a famous tree. Legend says that at times it seems to be on fire, and yet remains unconsumed, unhurt. Mamre is a notable Christian as well as Semitic sanctuary, being counted holy in all ages.<sup>1</sup>

Abraham next dwelt near KÂDESH—'the sanctuary,' *i.e.* En-mishpat—'the Spring of Judgment'; and in GERAR, *sig.* Pilgrimage. At Kadesh miraculous waters gushed from the Rock, and Miriam was *buried* there. (Gen. xx. 1; *cf.* xiv. 7, xvi. 7, 14; Num. xx. 1–13; xxvii. 14; Deut. i. 46.)

'And Abraham planted a Tree in Beersheba, and called there on the Name of JHVH, the Everlasting God.' (Gen. xxi. 31–33, *mg.*); the R.V. reads 'Tamarisk,' whose durable wood and evergreen foliage (like that of the Assyrian Cedar and Japanese Camphor) made it a fit symbol of God's eternity and most suitable as a Covenant-tree.<sup>2</sup>

Seven wells gave its name to the Sanctuary at Beersheba, 'the Well of the Oath' (Gen. xxii. 19; xxvi. 33 *mg.*). Amos viii. 12 mentions an oath, 'according to the manner' (or use) of Beersheba. The Semites attached special sanctity to groups of seven wells, or springs; living streams, especially perennial waters, being peculiarly sacred.<sup>3</sup>

'Abraham called the name of that Place' (*i.e.* the subsequent Temple-mount) 'Jehovah-jireh' ('The Lord will provide,' or, as Ewald so finely renders, 'On the Mount

<sup>1</sup> *Relig. of Semites*, pp. 116, 117, 181, 170, 185–187 note 1, 193–195.

<sup>2</sup> *Cf. Ek. ii. 15, 16.*

<sup>3</sup> See pp. 71, 72.

where JHVH *appeareth* let us praise Him !') (Gen. xxii. 14, *Var.*)

I *appeared* unto Abraham, Isaac, and Jacob by the Name of *El Shaddai* (Ex. vi. 3 ; R.V. *mg.*, Gen. xxxv. 1-8, 11 R.V. *mg.* 15 ; Acts iii. 13, 15).

In the Cave of Macphelah before Mamre, 'the same is **HEBRON**,' Abraham, Sarah, Jacob, and Joseph were laid to rest (Gen. xxiii. 2, 19, xxv. 8-10, xlix. 31-33, l. 13, 25).

Hebron, the great Sanctuary of Southern Palestine, was very ancient—Josephus says 'even older than Memphis'<sup>1</sup>—and its 'Spring' was renowned in ancient history. It was 'built seven years before Zoan in Egypt' (Num. xiii. 22), and the excavations show that the foundations of Zoan go back to the earliest days, monuments of the VIth dynasty having been discovered therein.

The name Khebron, *sig.* Confederacy, alliance, indicates that this sanctuary was the meeting-place of tribes or races of different origin. In its neighbourhood was the Hittite city Kirjath Sannah, the seat of a famous Oracle ; its name *sig.* 'the City of Instruction' or, Sepher, 'books' ; Debir being translated 'Oracle' (1 Kgs. vi. 5 ; Josh. xv. 15, 49). The ancient libraries were always founded in connection with a celebrated Oracle, and who can tell what the spade may yet bring to light near Hebron ?<sup>2</sup>

Thus we see that in every case Abraham travelled from one renowned Shrine to another,<sup>3</sup> and therefore judge that in like manner, when 'famine' obliged him to go down into the 'well-watered land' of Egypt, he was led *by the same Divine Hand* to visit those marvellous Sanctuaries existing from immemorial ages :—

Sân, ZOAN (or Tanis, 'the Avaris fortress,' commanding the road into Egypt, and the capital of the Hyksos kings at that date, Gen. xii. 10-20), which, even in the reign of Pepi I. (B.C. 3777), was a sacred Sun-city, the shrine of its great

<sup>1</sup> Memphis was founded by Mena, who died B.C. 4800.

<sup>2</sup> *Higher Criticism and the Monuments*, pp. 36, 54-56, 177, 178, 189, 190, 336, 337.

<sup>3</sup> Gen. xxvi. 1-6, 19, 23-25, 28, 30 ; xxxi. 1-13 ; xxxii. 30 ; xlv. 1-3, *Var.*, 'I am God,' *lit.* the Strong (El) ; Ex. xviii. 4.



temple being dedicated to Ptah the Creator. Then PY-TUM (Heroopolis), the Abode of the Perfect One; ANU (Heliopolis), in the land of Goshen, on the main road from Syria to the heart of Egypt, where was the Palace-Temple of RÂ, the Ancient One, and where, tradition says, Abram dwelt during his sojourn in Egypt; MEMPHIS, with its great sanctuary to Ptah—the Firstborn of the mummies, the Revealer of Good Things to come—the *opened* tomb—the ‘Ark of His COVE-NANT’ in the House of Light<sup>1</sup> crowning that vast pyramid-field beyond the Nile where the primeval monarchs lie buried; and the mysterious Sphinx dedicated to Horus the Rising Sun, ‘the Avenger of His Father and the Uniter of the Two worlds,’ who ‘went into Re-stau, and *hid* Himself to find out the Way, and to clothe those who are naked’;<sup>2</sup> and also, in all probability, the Cleft of ABYDOS,<sup>3</sup> the cradle of Egyptian life and faith!

Two facts are observable: (a) that the Cities of Refuge set aside by Joshua, when dividing the land of Canaan amongst the Israelites, were all well-known old sanctuaries;<sup>4</sup> and (b) that Solomon built the House of the LORD on Mount Moriah, where JHVH had *already* ‘appeared’ to David his father—the spot where in Abram’s day it was said, ‘God Himself will provide THE LAMB for a burnt offering.’ ‘In the Mount of JHVH He shall be seen.’<sup>5</sup>

JHVH *appeared* to Solomon *by night*, and said, ‘I have chosen this place to Myself for an House of Sacrifice. . . . Now Mine eyes shall be open, and Mine ears attent unto the prayer that is made in this place.’

New Altars and Sanctuaries might only be erected where His Name was already celebrated:—

<sup>1</sup> Cf. *Fra Angelico's Fresco of the Resurrection*; Rev. xi. 19, R.V.

<sup>2</sup> *Book of Dead*, ch. cxlv. See pp. 50, 93, 139, 231, 271, 370.

<sup>3</sup> Cf. Ex. xxxiii. 20, 22.

<sup>4</sup> Cf. Ex. xxi. 13; Num. xxxv. 11–13; Josh. xx. 7–9; *Relig. of Semites*, p. 143, note 1.

<sup>5</sup> Cf. Gen. xxii. 8, 14 R.V. *mg.*; 2 Sam. xxiv. 16–18; 2 Chr. iii. 1, vii. 12, 15, 16. Jewish tradition says that the altar on Moriah was the same as that to which Adam brought his first sacrifice, and where Noah sacrificed after the Flood, and that the rock consecrated by Abram’s sacrifice was enclosed in the Altar of Burnt offering in Solomon’s temple, and is now the ‘Sakkrah,’ revered by the whole Moslem world. See pp. 27, 53.

Not in every place but in *the* Place which the Lord thy God shall choose . . . even unto His habitation . . . where I set My Name at the first . . . In every place where I cause My Name to be remembered I will come unto thee and I will bless thee.<sup>1</sup>

And such was the invariable rule amongst the nations of antiquity—the Tent, or house, set up for the Dwelling-place of God must be in *the* place which was already known as His home, and frequented by Him from time immemorial.

Because *there* God was revealed unto him . . . This is none other but the House of God; this *is* the Gate of Heaven . . . *This* is My Resting-place for ever, and here will I dwell;

or, where He had given unmistakeable proofs of His Presence by vouchsafing victory, signal deliverance from danger, a gracious answer to prayer, or special communion with Himself,<sup>2</sup> *e.g.*:—

When the sacrifice was consumed, Neemias commanded the water that was left to be poured on the great stones. When this was done there was kindled a flame; but it was consumed by the Light that shined from the altar. . . . Then the King, inclosing the place, made it holy, *after he had tried the matter*. (2 Macc. i. 31–34.)

To those who love to trace God's 'firm Path through the Ages'<sup>3</sup> the question forcibly suggests itself whether Abraham, in response to the Divine Call (which doubtless came *through the march of historical events*),<sup>4</sup> may not have been led to visit all these venerable shrines with the object of ascertaining and reviving the dormant Faith, in order to re-form the old truths, thus endeavouring to return to the original purity and simplicity of the Primal Revelation, and seeking to restore a higher and purer Ideal by a reversion to the Highest, that is to say the primitive type?<sup>5</sup>

<sup>1</sup> Deut. xii. 5–7, 11, xiv. 23, xvi. 5–7, xxvi. 2; Ex. xx. 24, R.V. *mg.*; Judges ii. 4, 5; 1 Kings iii. 2, viii. 13, 29, ix. 23; Jer. vii. 12.

<sup>2</sup> *Relig. of Semites*, p. 170; *cf.* 1 Sam. xiv. 25; Gen. xii. 7, 10; Ex. xvii. 15; Judges vi. 20, xiii. 19; 1 Chr. xxi. 28–30, xxii. 1; Gen. xxxv. 1–8, 11, R.V. *mgs.*; Judges xi. 22, 24, 26; Pss. cxxxii. 13, 14, lxxviii. 16.

<sup>3</sup> Chevalier de Bunsen, author of *God in History*.

<sup>4</sup> It was during the Elamite (*i.e.* Turanian) supremacy in Western Asia and Egypt that Abram traversed these lands unmolested. Jastrow also thinks that probably at this time Sin's worship was transferred from Khâran to Arabia (p. 77). *Cf.* pp. 386, 387, 389, 393.

<sup>5</sup> A curious Arab tradition says that Abraham visited Mekka and cleansed

'Unto the Jews were committed the Oracles of God,' who thence became His Covenant people until their failure caused the Message to be entrusted to other lips. (*Cf.* Rom. iii. 2; Psa. lxxviii. 50-60; Matt. xxi. 43; 1 Thess. ii. 4.)

In passing we may note the somewhat strange circumstance that when God 'tested' Abraham, bidding him sacrifice his beloved son Isaac as a burnt offering on the Mount Moriah, the patriarch expressed no surprise, but, on the contrary, as Scripture says,

by Faith he offered up his only begotten son, accounting that God was able to raise him even from the dead.<sup>1</sup>

Assuredly this phrase 'BY FAITH' is a key which, rightly used, unlocks many a heathen mystery and throws an entirely new light upon many a pagan rite, for

man looketh on the outward appearance, but JHVH looketh on the heart. (1 Sam. xvi. 7.)

This sacrifice is explicable by the fact that *Vicarious Punishment* was a familiar idea to the peoples of Babylonia, whilst children, being their most precious possession, were occasionally immolated to their gods.

A bi-lingual Sumerian text enjoins the 'chief prophet to declare that the father must give the life of the child for the sin of his own soul'; and an important astronomical work, ascribed to the authorship of El-lil, and found in Sargon's library at Agade, B.C. 3800, says:

On the High Places the son is burnt.<sup>2</sup>

An old tradition states that Yēûd offered up His only son as a sacrifice in a time of great national disaster<sup>3</sup>; hence the name of the year's first month—'the ALTAR.'

Thus, at a far later date, the Hebrew prophet asks:

Shall I give my firstborn for my transgressions? the fruit of my body for the sin of my soul?<sup>4</sup>

The Assyrians, Phœnicians, and other Semitic peoples its ancient temple, where was another Beth-el—Bêtylos or Holy-stone, the Kaaba. Sayce, *Hib. Lect.* pp. 408-410. See pp. 53, 180.

<sup>1</sup> Gen. xxii. 2, 13; Heb. xi. 17.

<sup>2</sup> *Dawn*, p. 681, note 1.

<sup>3</sup> The Phœnicians attributed this sacrifice to El. Sayce, *Hib. Lect.* pp. 29, 78.

<sup>4</sup> Micah vi. 7.

dedicated their firstborn to God,<sup>1</sup> although a ram was actually *slain* in his stead; and on the tomb of Seti I. at Thebes it is declared that when the Prince of the gods ascended into heaven for the last time He substituted animal for human sacrifices.<sup>2</sup> Similarly in Japan clay images replaced the human victims buried alive when the sovereign died, to form his court in the next world;<sup>3</sup> and suicide at the death of a beloved lord is still not uncommon. Such deaths and human sacrifices are called *jun-shi*—‘following in death.’ In India living sacrifices, which form so large a part of Vedic ritual, were gradually superseded by offerings of paste, &c., often moulded into animal shape.<sup>4</sup>

Compare Judg. xi. 30, 31, 35, 36, 39.

Jephthah vowed a vow unto JHVH, and said, ‘If Thou shalt without fail deliver the children of Ammon into mine hands, then it shall be that whosoever cometh forth of the doors of my house to meet me when I return in peace from the children of Ammon shall surely be the LORD’s, and I will offer it up for a burnt offering.’ . . . And it came to pass when he saw her that he rent his clothes, and said, ‘Alas! my daughter, thou hast brought me very low, and thou art one of them that trouble me; for I have opened my mouth unto JHVH, and I cannot go back.’ And she said unto him, ‘My father, if thou hast opened thy mouth to JHVH, do to me according to that which hath proceeded out of thy mouth; forasmuch as JHVH hath taken vengeance for thee of thine enemies, even of the children of Ammon.’ . . . It came to pass at the end of two months that she returned unto her father, who did with her according to his vow which he had vowed.

Again:

When Mesha, the king of Moab, saw that the battle was too sore for him, then he took his eldest son that should have reigned in his stead, and offered him for a burnt offering upon the wall (*i.e.* to Chemosh. 2 Kings iii. 26, 27. Cf. p. 345).

And it is evident from Num. iii. 12, 13–41, 45–48, viii. 6, 7, 11 R.V. *mg.*, 12, 13–17 that Israel was ‘redeemed’ by the vicarious service of the Levites who were offered to Jehovah instead of the Firstborn—a *living* sacrifice, redeemed and purged from dead works to serve the Living God—as a wonderful picture-lesson to the rest of their nation:—

<sup>1</sup> Num. viii. 16, 17; Ex. xii.    <sup>2</sup> *Dawn*, p. 168.    <sup>3</sup> Griffis and Aston.

<sup>4</sup> *Studies in Eastern Religion* (A. S. Geden), p. 113.

Take the Levites from among the children of Israel and cleanse them . . . sprinkle Water of Purifying upon them and let them shave all their flesh ;

(here again is the Hair-offering ever connected with Semitic pilgrimages, which thereby tightened the Covenant-bond between the pilgrim and his God ;)<sup>1</sup>

‘ And let them wash their clothes, and so make themselves clean. And Aaron shall wave the Levites before JHVH for a Wave-offering of the children of Israel, that they may execute the service of JHVH. . . . Thus shalt thou separate the Levites from among the children of Israel : and the Levites shall be MINE. . . . And *after* that shall the Levites go in to do the service of the Tent of Meeting, and thou shalt cleanse them and offer THEM for an offering. For they are wholly given unto Me . . . even *instead* of the firstborn of all the children of Israel have I taken them unto Me. For *all* the firstborn are MINE, both man and beast ; on the day that I smote every firstborn in the land of Egypt I sanctified them for Myself.’ ‘ Bring the First-fruits year by year into the House of the Lord ; also the Firstborn of our sons and of our cattle.’<sup>2</sup>

It is quite clear that Abram was *called out*<sup>3</sup> from his native surroundings to serve a LIVING GOD, whom man’s inventions would dethrone from the lives and hearts of His creation.

Isaiah saw His Glory and spake of Him. . . . Moses wrote of Me. . . . Abram saw My day and was glad. John v. 46 ; xii. 41.

Amen, I say unto you, Before Abraham was born *I Am*.

As soon as He said unto them ‘ I Am ’ they started and fell to the ground.<sup>3</sup> (John viii. 40, 56, 58–xviii. 6. Cf. Ex. iii. 14.)

He that cometh to God must believe that He is, and that He is a Rewarder of them that diligently seek Him.

*By Faith* Abraham when he was called obeyed . . . and went out, not knowing whither he went. (Heb. xi. 6, 8.)

Cf. My soul is athirst for God, the Living God. (Ps. xlii. 2.)  
Ye turned to God from idols, to serve the Living and True God.<sup>4</sup>  
(1 Thess. i. 9.)

*By Faith* Abraham took up his abode in tents. (Heb. xi. 6, 8, 9 ; see R.V. *mg.* 16 ; Gen. xxv. 27 *Var.* ; xxxvii. 1.)

<sup>1</sup> See pp. 231, 248–50.

<sup>2</sup> 1 Chr. vi. 49 ; Neh. x. 35, 36.

<sup>3</sup> Cf. Acts xxvi. 16–18 ; Eph. i. 17, 18 ; 1 Pet. ii. 9 ; 1 Tim. iv. 10.

<sup>4</sup> The Rev. C. H. Spurgeon suggests that this was because of the flashing forth of the Shekinah-Glory.—*Christ’s Transfigured Face*. See pp. 194, 236.

After leaving Ur, 'a city,' he had no settled abode; his resting-places were ever connected with a Sanctuary; may we therefore suggest that his Life-pilgrimage was A WITNESS against the false ideas which, clustering round His worship, and shrouding the deeper, truer teachings concerning Nannar, 'the Light of heaven and earth,' and El-lil, the Rock of Ages, had degenerated into polytheism? <sup>1</sup> Also that it was a living testimony to the *identity* of the REALITIES hidden beneath these mythological forms—the names or Shadows of the True—for 'myths' are Allegories, and 'shadows' imply Substance; apart from the Sun there can be no shadows! <sup>2</sup>—that, in short, Abram saw beneath the surface, and, grasping 'the *substance* of Things Invisible' to other eyes, <sup>3</sup> acted in the power of that same Faith which, in a later age, enabled Daniel and the Hebrew captives to bear such eloquent witness in Babylon itself to 'The God of Heaven'—'He is the LIVING GOD.' <sup>4</sup>

For, as we saw, 'El Shaddai,' before Whom Abram was commanded to 'walk and be perfect,' <sup>5</sup> was identical with the Il Shaddé of the Semitic Assyrians; the 'Dimmé Satum' of the ancient Sumerians; the El-Elyôn, or Highest God, of Melchizedek, David, Asaph, and Daniel; and his 'God of Glory' the self-same as 'Nannar, the Bright One, the First-born of El-lil,' the 'Brightness of His Father's Glory,' <sup>6</sup>

Whose Name is Long-suffering,  
Whose Heart is Immensity! <sup>7</sup>

<sup>1</sup> 'This people is descended from the Chaldeans, and they sojourned heretofore in Mesopotamia, because they would not follow the gods of their fathers which were in the land of Chaldea. For they left the way of their fathers and worshipped *the God of Heaven*, the God whom they knew; so they cast them out from the face of their gods, and they fled into Mesopotamia and sojourned there many days. Then their God commanded them to depart and to go into the land of Canaan.' (Judith v. 69.)

<sup>2</sup> Grk. Eidōlon—shams, idols, unrealities. 'In the Avesta all *reality* and goodness is connected with the Good Mind, all unreality with the evil mind.' M. M. *Theos. Rel.* p. 184. 'Learn to be real from the thought of th' Eternal years.'—F. W. Faber.

<sup>3</sup> Now Faith is the giving substance to . . . testing the things not seen. (Heb. xi. 1, R.V. *mg.* Cf. 2 Kgs. vi. 15–17.)

<sup>4</sup> Dan. iii. 28, vi. 26.

<sup>5</sup> 'I have walked in Thy House with a perfect heart.' Is. xxxviii. 17; Gen. xvii. 1.

<sup>6</sup> Heb. i. 3.

<sup>7</sup> Liturgy of Ur.

that

God of Beth-El, by Whose Hand  
His people *still* are fed,  
Who through this dreary wilderness  
Hath all our fathers led !

### § 3. *Monotheism a Proof of the Antiquity of a Faith*

Throughout history it is abundantly evident that the great spiritual Truth ever comes first, and only when *that* is forgotten and overlaid by man's corrupt practices and superstitious teachings degeneracy sets in, and, because men do not *like* to retain Him in their thoughts, God gives them up to their own imaginations. (Gen. vi. 5, 12, 14 ; Job xxi. 14, 15 ; Acts vii. 42 ; Rom. ii. 21-25, 28 ; *vide* Appendix IV.)

Thus Dr. Budge tells us that

at whatever period the Babylonians formulated their religion they started with pure and good ideas. *At first* they began by worshipping the Spirit of objects in nature, but in later days the esoteric view of a God was lost, and the utmost confusion prevailed. Their worship gradually *degenerated* into the lowest and worst possible form of nature-worship.<sup>1</sup>

And Professor Sayce says :

The Spirits of the primitive Faith were degraded into demons.<sup>2</sup>

Professor Hommel

unhesitatingly considers it to be one of the strongest proofs in favour of the antiquity and originality of the Book of Genesis that whereas the Babylonian accounts of Creation are polytheistic those in the Hebrew records, and especially in the Elôhist portions of the Priestly code, are severely monotheistic.<sup>3</sup>

And Dr. Edkins concludes that

the *original* documents of the first chapters in Genesis must be extremely ancient—translated from an old cuneiform account which *may yet be unearthed*.<sup>4</sup>

All authorities agree that Sumerian art and civilisation were in full perfection about B.C. 4500-4000, and that their

<sup>1</sup> *Babylon. Life and Hist.* p. 126.

<sup>3</sup> *Anc. Heb. Tradition*, pp. 309, 310.

<sup>2</sup> Sayce, *Hib. Lect.* p. 347.

<sup>4</sup> *Early Spread*, pp. 50, 51.

decadence came in the millenary before Abram ; also that the Golden Age of Egypt was at its height in the days of Mena, B.C. 4777, and its decay synchronised with the end of the Old Empire, viz. B.C. 3658, after which date there is a blank of several centuries.

From the attributes of God set forth in the Egyptian texts of all periods there is every reason to conclude that the dwellers in the Nile valley *from the earliest times* knew and worshipped one God, nameless, incomprehensible, eternal.<sup>1</sup>

Again, De Rougé, the eminent Egyptologist, says :

The first characteristic of the religion is the Unity of God, most energetically expressed ; God, One, Sole, and Only ; no others with Him.

And Sir Page Renouf adds :

It is incontestably true that the sublimer portions of Egyptian religion are not the comparatively late result of a process of development or elimination from the grosser. The sublimer portions are demonstrably *ancient* ; the *last stage* of the Egyptian religion [that known to the Greek and Latin writers, heathen or Christian] was by far the grossest and most corrupt.

M. de Rougé is no doubt correct in his assertion that in the several local worships one and the same doctrine reappears under different names and symbols.

Man had formerly been led to associate the earth and sun and sky with the notion of Infinite Power behind those phenomena : he now retraced his steps and recognised in the universe nothing but the mere phenomena. The heathen Plutarch and the Christian Origen equally give evidence of this atheistical interpretation put upon the myths of Osiris and Isis.

Plutarch protests against the habit of explaining away the very nature of the gods by resolving it, as it were, into mere blasts of wind, or streams of rivers.<sup>2</sup>

JAPAN.—‘Originally the temple of Isé, the earliest and most revered fane in Japan, and the shrine in the imperial palace were temples for the worship of Heaven. Not one

<sup>1</sup> *Dawn*, pp. 387-389. Prof. Petrie’s latest discoveries prove the existence of bronze implements in Egypt 15,000 years ago, so that Nipur actually comes only *midway* in the world’s history.

<sup>2</sup> Renouf, *Hib. Lect.* pp. 89, 91, 241.



of the first Mikados was deified after death. Their deification arose from the corruption Shintō underwent after the introduction of Buddhism. In a word, the old religion of the simple Shintō-ists' (*i.e.* 'men of the God-way') 'was a rude sort of *monotheism* coupled, as in China, with the worship of subordinate spirits; but the inferior gods of earthly origin were no part of primitive Shintō.'<sup>1</sup>

Bishop Westcott affirms that

The *oldest* portions of the several collections of the Chinese, Indian and Persian Scriptures are confessedly the noblest in thought and aspiration; and ritual in each case finally overpowered the strivings after a personal and spiritual fellowship with God.<sup>2</sup>

Precisely the same condition of things existed among the first Christians. M. l'Abbé Vigoureux says that :

Everywhere in the Catacombs the idea of clemency and mercy prevails: the thought of the Resurrection and of Paradise; no scenes of torture, or sufferings and persecutions of the martyrs, or even of the Saviour's passion, or the bloody scenes of Calvary and the Crucifixion. Everywhere He is presented as *the Fair Shepherd*, the Divine Orpheus, who feeds His sheep in peaceful pastures, and charms them with heavenly music. . . .

The celestial expression is the mark of the first Christian paintings . . . *dulcis in Deo, pace*, such is the *résumé* of the majority of the epitaphs. During the Martyr age one seems to see only Heaven; in the epoch of the Middle Ages one also sees hell.<sup>3</sup>

And, bearing these historical facts in mind, we shall find an entirely new emphasis given to those words of St. Paul with reference to the mission of Our Lord :

Our Saviour Jesus Christ . . . hath *brought to light* Life and Immortality through the gospel.—2 Tim. i. 10.

For these truths were *there already*, but He exhumed them from the rubbish in which they had so long lain lost since first they shone out bright and clear in the Faith of the Ancient East !

Let us never forget that 'the great Religions of the

<sup>1</sup> Prof. Kumi, a Japanese, quoted by Griffis, *Relig. of Japan*, p. 81.

<sup>2</sup> *Cambridge Companion to the Bible*.

<sup>3</sup> *Le Nouveau Testament et les découvertes archéologiques modernes*, pp. 375, 376, etc. See pp. 30, 147, note 2.

world embody the best thoughts, and hopes, and faith of the best men of the time'; hence we do well to examine both them and our own Religion more closely under the new rays of Light now falling upon and so wonderfully illuminating the subject; and to search further among the varied national customs and beliefs for the Divine elements from which they sprang, tracing 'Heathen'<sup>1</sup> doctrines to a possible Divine origin, and seeking for the underlying truths of which local cults are often the degraded forms, with the expectation of finding therein at least some clue to the old, ineradicable Faith of the world's childhood; and, whenever found, devoutly to recognise *God's Truth* therein, however it may be disguised. For, surely, if one finds precisely the same thoughts in languages so widely differing as those of Sumér, Egypt, China, Japan, India and Greece, one may reckon that it is because the truths they express spring from the same Living Source; ever remembering those words of St. Augustine:

What is now called the Christian religion has existed among the ancients and was not absent from the beginning of the human race until Christ came in the flesh; from which time the true Religion, which *existed already*, began to be called Christian;<sup>2</sup>

and of St. Paul:

After the Way which they call 'heresy,' so worship I the God of my fathers, believing all things which are written in the Law and the prophets. The gospel of the Glory of the Happy God<sup>3</sup> was committed to my trust.—Acts xxiv. 14; 1 Tim. i. 11.

Already was the world in every part  
Pregnant with the true-creed disseminated  
By Messengers of the Eternal Kingdom.

*Purg.* xxii. 76-78. Lgf.

The great Quaker, William Penn, says:

The humble, meek, merciful, just, pious, and devout souls are everywhere of one religion, and when death has taken off the mask, they all know one another!

<sup>1</sup> The word 'heathen' is *omitted* in the Revised Version of the Bible.

<sup>2</sup> *Petr.* i. 13. He died A.D. 430. Cf. 'Chrestos,' pp. 29 note 1, 75.

<sup>3</sup> *Makarios*, 'blessed, happy': same as 1 Pet. iii. 14; it was used in Greece of the blessed dead.

He quotes, the following words of Ambassador Whichcote as being 'very observable':

I have ever thought that there has been but one true Religion in the world, and that is the work of the Spirit of God in the hearts and souls of men.

There have, indeed, been different forms and shapes of things, through the many dispensations of God to men . . . but the old world had the Spirit of God, for It strove with them; and the new world has the Spirit of God, and It strives with all; and those that have been led by It have been the good people in every dispensation of God in the world. (See p. 29, note 1.)

As many as are led by the Spirit of God,  
They are sons of God.—Rom. viii. 14, R.V.

'As my Lord sees, I am come. And if there is any grace or forgiveness of sins to spare, I beseech that Thy poor handmaid may be a partaker thereof.' Then He took her again by the hand, and led her gently in, and said: 'I pray for all them that believe on Me, *by what means soever* they come unto Me.'—*Pilgrim's Progress*.

In every nation he that feareth God, and worketh righteousness is accepted with Him.—Acts x. 34, 35.

'Those who know Thy Name;' and who  
Knoweth it not if he My faith possess?

*Par.* xxv. 74, 75. Lgf.

The Lord of Hosts . . . will destroy in this Mountain the face of the covering cast over all peoples, and the Veil that is spread over all nations. . . . And it shall be said in that day, 'Lo, this is our God; we have waited for Him, and He will save us; this is JHVH: we will be glad and rejoice in His Salvation! . . . A LIGHT for the unveiling of the nations—and they shall be one flock, one SHEPHERD.'—Isa. xxv. 6, 7; Luke ii. 32, R.V. *mg.*; John x. 16, R.V.

#### § 4. *God's Providence in the Light of History*

We have touched but the fringe of the wondrous and absolutely unfathomable Treasure-mine whose recesses are now disclosing themselves to patient research.

The mysterious story of the Immemorial Past is beginning to explain itself, and although the *perspective* changes as Time rolls by (as the preceding pages demonstrate), the 'sap,' the root-ideas, the central truths,<sup>1</sup> in all the Religions of the

<sup>1</sup> M. M. *Introd. Sc. Rel.* pp. 5, 30–32; *Anthr. Rel.* pp. 40, 41; *Theos. Rel.* pp. x, xi, 24, 51.

Orient are the SAME—even the phraseology being so similar that, unless one refers to the authority, one often imagines oneself to be reading an excerpt from the Hebrew Scriptures when it actually comes from the Sacred writings of Egypt, Sumér, China, or India! The resemblance, for example, between the Apocalypse and the Book of the Dead is unmistakable, whilst the ‘SIGNS’ of the Presence of Messiah, ‘the Prince of Life,’ as described by each evangelist, but especially by the fourth, in almost every passage of his Gospel, are quite startling in their likeness to those given of Osiris and Tamzi ‘by the mouth of holy prophets since the world began’—thus showing the harmony between ‘the Word of God’ as written in the sky (in the zodiacal signs<sup>1</sup>), in nature lore, in man’s memory,<sup>2</sup> and on the great stone-pages and papyrus-rolls of antiquity, to be complete!<sup>3</sup>

Who refuses gold-dust because of the much sifting required to free it from encrusting dross? Does not the very ‘unlikelihood’ of the place enhance, rather than detract from, the value of the jewel discovered therein?

Are not ‘the branch of Firstfruits’ and the ‘handful of the new corn of the Land’ the pledge of a more abundant harvest which awaits both reaper and gleaner, ‘if only,’ as Rutherford urged, ‘we would take more pains’?

. . . are of their truth foreshadowing prefaces,  
 Not that these things are difficult in themselves,  
 But the deficiency is on *thy* side,  
 For yet thou hast not VISION. . . —*Par.* xxx. 78–81.

or, with the apostle, we also would exclaim :

‘IT IS THE LORD!’

<sup>1</sup> According to Josephus, Seth invented the signs of the Zodiac. The Babylonian records ascribe this to the seventh primeval king (*cf.* Jude 14), Enme-duranki of Sippar, a sage to whom Samas revealed the Secrets of heaven and earth, and especially the art of reading the signs in the sky. Tammûz was represented by the constellation Orion, who in those latitudes is seen rising on his side and climbing with giant strides to the zenith.

<sup>2</sup> *M. M. Theos. Rel.* pp. 31, 32; *Nat. Rel.* pp. 297, 558.

<sup>3</sup> ‘Search the Scriptures—they bear witness of Me. . . He interpreted to them *in all the Scriptures* the Things concerning Himself.’—John v. 39; Luke xxiv. 27 R.V., i. 70.

## CHAPTER XXIII

## HISTORICAL SUMMARY

ERE closing this brief study of the ancient Temples and the light they cast upon our own Scriptures—which are also a portion of ‘the Sacred Books of the East’—a rapid survey of the history of NIPUR, the oldest known centre of religious worship in the world, may be acceptable.

According to the best authorities, the Sumerian Nipur was not only a settled city but in a high state of civilisation—‘fully equal to that of the Greeks’—between B.C. 6000 and 7000; probably much earlier. Its temple, Ê-Kur, the greatest shrine of antiquity, was peculiarly sacred.

Dr. Peters says :

The use of iron was known from the earliest date to which the civilisation of Nipur has been traced; and the very many extremely archaic inscriptions found suggest that writing on clay tablets antedated the use of stone, and was practised long before the time of Lugal-zaggisi—it may be as early as five or even six thousand years B.C.; we have *inscribed objects* extending over a period of *at least five thousand years*—a fact unequalled in the world’s history.

Prior to B.C. 4500, Erech was the civil and Nipur the religious capital of the Sumerian empire under a Semitic king, Lugal-zaggisi, one of the greatest men of antiquity. He describes himself as *patêsi-gal-Il-lil*, *i.e.* ‘great priest-king of Il-lil,’ meaning that he ‘ruled by Divine right.’

The remains of an immense Semitic palace were quite lately discovered *below the plain level* at Nipur, evidently about this date. It is expected that all kinds of marvellous art-treasures will be found therein, as at Lagas; but the mounds of Nipur are so enormous that they cannot be fully excavated for a hundred years!

Before and after B.C. 4000, Ura-Kagina, the first known king of Lagas—or Sirgulla—ruled Nipur and Erech, Eridu being the religious centre of his kingdom.

B.C. 3800. Sargon, another great Semite conqueror, who made Agade his capital, specially honoured Nipur and restored its ancient sanctuary. Inscriptions found by Dr. Peters prove that Sargon ruled over Nipur and that its Sumerian name was In-lil, the Incomparable. One of his inscriptions mentions El-lil, 'the Lord of lands, who dwells on the sacred Mountain of the Gods'; and a stamped block found by Mr. Haynes says Sargon 'built the House of El-lil.'

Sargon established a royal post throughout the empire—which was covered by a network of postal routes—extending throughout Babylonia, Assyria, Mesopotamia, Palestine, Syria, and Egypt.

His inscriptions show that he carried on four campaigns extending to Cyprus in the Mediterranean and the borders of Egypt, and that he conquered Elam.

B.C. 3750. Narám-Sin built huge fortifications at Nipur, in whose treasures the vast Temple-dues were stored against the years of war or famine.<sup>1</sup>

At this date, in Egypt the fifth and sixth Dynasties were flourishing—B.C. 3874–3658.

Then a gap of several centuries ensued, of which, as yet, practically nothing is known until about B.C. 3000, when the Sumerian kings of Ur overthrew the Sargonic dynasty, and styled themselves princes of Eridu, Erech and Nipur. The temple at Nipur was entirely rebuilt by Ur-bau, king of Ur, that greater Restorer of temples.<sup>2</sup> He built an enormous platform at Ê-Kur, which extended on all sides of the Zikkurat, and also the earliest zikkurati yet explored at Ur and Nipur.

'Whether or not,' says Dr. Peters, 'Ur-gur first introduced the zikkurat, or conventional Mountain, at Nipur, he

<sup>1</sup> It is an interesting coincidence that even so recently as the reign of Edward VI., a gun was attached to every parish church in England. One still exists at Shorwell, I.W. During many long years churches on the Scottish Border were also fortresses where the parishioners safeguarded their treasures, and fled for protection in troublous times.

<sup>2</sup> *Dawn*, p. 599.

completely altered the former arrangements of the temple, giving it that general shape which it retained for the next 2,000 years.' In his time there was widespread commerce with India, and apparently points of Asia further East, as well as with the isles of the Levant.

B.C. 2900. Gudea of Lagas, also a benefactor of Ê-Kur, founded a library at Lagas, whose 32,000 tablet-volumes were recently found arranged on shelves in their original order! In his day there was close intercourse with Egypt.

B.C. 2500. Bur-Sin, a Sumerian king of Ur, repaired the zikkurat of Ê-Kur and built the shrine at its entrance.

B.C. 2500. Ur-ninib, a Semitic king of Isin, restored Ê-Kur, made a new Pavement, and presented two stone statues from Sinai. He was 'Shepherd of Ur, and deliverer of the commands of Eridu.'

B.C. 2400. Gungunum of Nipur ruled Ur.

About B.C. 2350-2280 (?), the Elamites invaded Babylonia, sacked Erech, and extended their realm to the Great Sea, ruthlessly plundering the temples and removing their treasures to Susa; 'but no spoils from Nipur have been discovered among them' (Peters).

At the same period Egypt was invaded by the Hyksos, probably a branch of the same Turanian race, who ruled it till their expulsion, c. B.C. 1750.

From the monuments we learn that Iriaku, the Elamite conqueror of Larsa, midway between Babil and the Persian Gulf, restored Ê-Kur, was 'The mighty Shepherd of Nipur, defender of Ur, king of Sumêr and Akkad,' and, having conquered Eridu, called himself 'The executor of its holy Oracle-tree';<sup>1</sup> and, 'on the day when Anû, El-lil and Ia, the great Gods, gave into his hands the ancient city of Erech, built the temple of Ningirsu, his King, the mighty Hero of El-lil.' He was dethroned by Khammurabi when that monarch drove out Kudor-mabuk, and delivered the country from the long oppression of the Elamite yoke.

Khammurabi, who ruled fifty-five years, founded a still greater Semitic empire, which lasted 800 years, having

<sup>1</sup> Peters, *Nipur*, vol. ii. 257 ff; *Archæology and Authority*, pp. 39, 40, 41.

Babil—for the first time in history—as the head-centre both of religion and politics.

Nipur's great temple being wantonly sacked, its rich *votos* scattered and broken (including Lugal-zaggisi's precious vases, which were literally pounded in pieces), the allegiance and gifts of the people were forcibly transferred from El-lil to enhance the prestige of the rival temple of Marduk at Êsagila, who was thenceforward called Bîlu-rabû, 'the Great Lord.'<sup>1</sup> It was at this period that the destruction of the temple-library and sacred college of Ê-Kur took place (B.C. 2294–2280, Peters; 2272–2222, Hilprecht).

This library, consisting of 25,000 volumes, written on unbaked brick, and mostly didactic, covers the entire theological, astronomical, scientific, linguistic, and mathematical knowledge of the days prior to Khammurabi and Abraham, and was recently unearthed by Prof. H. V. Hilprecht: all the tablets being regularly ranged in rows—one of the most marvellous discoveries of this age; for the library was the chief glory of Nipur, and the principal seat of instruction in Law and Theology in those primæval days; and, when its vast literature is deciphered, must open up a whole world of history!

Whether, and to what extent, this religious revolution at all affected Abraham's course of conduct is at least worthy of careful consideration. It would seem certainly not devoid of significance that the system of Astro-theology which first grew up in Sargon's court, B.C. 3800, was 'completed not earlier than' the age of Khammurabi (B.C. 2200; it penetrated to China about B.C. 800<sup>2</sup>); in no other way can we explain the prominence given in it to Marduk, the god of Babylon.

In the period following Khammurabi, Nannar and Sin became thoroughly identified, as Barbar and Samas were in the age of Sargon and Narâm-Sin.<sup>3</sup>

With regard to EGYPT also, M. de Rougé affirms that

<sup>1</sup> Jastrow, p. 117. 'The Deluge tablet is older than Khammurabi's period, as it contains no mention of Marduk,' p. 508. Marduk's name is *first* mentioned in Khammurabi's inscriptions.

<sup>2</sup> *Early Spread*.

<sup>3</sup> Jastrow, p. 78; Sayce, *Hib. Lect.* pp. 48, 292, 293, 341, 397, 398, 402.



'From, or rather before, the beginning of the historical period, the pure monotheistic religion passed through the phase of Sabeism; the Sun, instead of being considered as the symbol of Life, was taken as the manifestation of God Himself.' . . . He does not venture to assert that at any time within the historical period the worship of one God was anywhere practised to the exclusion of a plurality of gods. He only infers from the course of history that, as polytheism was constantly on the increase, the monotheistic doctrine must have preceded it.<sup>1</sup>

ARABIA.—Prof. Hommel invites attention to 'the remarkable personal nomenclature existing in the *earliest* epochs of South Arabian history, which practically contains no appellations save those compounded with ʾĪlu—God—in spite of the fact that the religion of those who bore these names was admittedly polytheistic: an indication surely that there must have been a time in the history of Arabia when some *higher form of devotion*, which involuntarily reminds one of what we are told about Melchizedek in the Old Testament, must have prevailed, *e.g.* ʾĪli-'azza, my God is mighty; ʾĪli-amida, my God came forth to help; ʾĪli-padaya, my God has set free; ʾĪli-sami'a, my God has hearkened; ʾĪli-sa'ada, my God has blessed.'<sup>2</sup>

Indeed the list he also gives of Babylonian names shows that they, no less than the Arabians, must have received a *very full* Revelation of His attributes and character from God in the earliest days of man's life upon earth.<sup>3</sup> (*Cf.* Gen. iv. 26, *mg.*: 'Then began men to call themselves by the Name of JHVH.')

B.C. 1786. A Kassite mountaineer-race from the north of Elam invaded Northern Babylonia and forced the Semites south. They established a dynasty which continued in power 500 years.

Although the Kassite kings ruled at Babylon, they were favourable to El-lil and restored to Nipur its ancient

<sup>1</sup> Quoted by Renouf, *Hib. Lect.* p. 90.

<sup>2</sup> *Anc. Heb. Trad.* pp. 82, 83, 87. Very remarkable discoveries are awaiting the explorer in the ancient Arabian religion, and also in China.

<sup>3</sup> Appendix IV.

religious primacy, and thus the worship of El-lil again became supreme.

The Kassites held great intercourse with Egypt, and treasures from Greece, and even from China, are found among their spoils. This is about the same period as that in which the El-Amarna letters were written between Babylonia, Egypt and Palestine (B.C. 1500–1450), recently found by Petrie between Thebes and Memphis, among the royal archives of Khu-n-Aten, 'the heretic King,' whose capital it was.

B.C. 1372–1284. Kuru-galzu, who conquered the palace of Susa in Elam ('Shushân the palace' of Nehemiah i. 1, &c.), found there among the spoils carried to Elam a thousand years before—B.C. 2300—a tablet which had first been presented by Dungi of Ur (B.C. 2750) to El-lil of Nipur, and was re-inscribed by Kuru-galzu 'for his life.' There are two kings of this name, one of whom rebuilt the temple at Ur, the zikkurat and also the great structure containing what the explorers call the Hall of Columns at Nipur, which probably was the counterpart in intention of the Court of Nations in the Jewish, and Place of Assembly in Shintō temples.

B.C. 1270–4, 1264–78. Kadasman Turgu, another great builder-king, did some restoring work at Ê-Kur; and, B.C. 1201–1173, Ramman-Shumusur—'His favourite shepherd (?)—adorned Nipur, and built Ê-Kur, His beloved House, with bricks.'

Twelfth century B.C. The Kassite dynasty was overthrown towards the end of this century by Nebuchadrezzar I. (B.C. 1145–22), who again sacked Ê-Kur, destroyed its treasures, and burnt the great buildings, 'but luckily not the tablet-archives contained in them; fortunately, in the destruction of the temple itself, a part of the temple treasures was buried beneath the roofs of the buildings, and preserved almost unharmed in the earth—to be unearthed by us!' exclaims Dr. Peters.<sup>1</sup>

This king, who founded a native dynasty, transferred the supremacy back from Nipur to Babylon.

<sup>1</sup> *Nipur*, vol. ii. pp. 260, 261.

Seventh century B.C. Then a blank occurs of three and a half centuries in the history of Ê-Kur, until B.C. 661-669, when the ASSYRIAN king Esarhaddon, the son of Sennacherib, revived Nipur as the ancient religious centre, and restored its Temple, in order to check the political influence of Ê-Sagila at Babylon,

Assurbanapal, his son, in reverence for the time-honoured shrines of the Sumerian fatherland, completed the work of restoration at this most venerable of all shrines, with great magnificence. He erected a new and larger zikkurat, inscribing *each brick* in the platform :

To Bil, Lord of lands, his Lord, Ashurban-aplu, his favourite pastor, the powerful king, king of the Four Quarters of the earth, built Ê-Kur, his beloved House, with bricks.

B.C. 625-604. Nabopolassar—who founded the new empire with Babylon for its capital—captured Nipur, and a third time the Temple of Ê-Kur was destroyed.

Sixth century, B.C. 594-74. Ezekiel and his Jewish compatriots were captives by the river Khebar, in the near vicinity of Nipur and its great temple.

This fact, like those connected with Abraham's life-period, is full of fascinating suggestiveness, and opens a wide field for inquiry as to the *influence* exercised by this peculiarly sacred and renowned Sanctuary and its worship upon the Hebrew exiles, and in particular upon the Visions of Ezekiel !

Jehovah had assured His prophet Jeremiah that He would send His people 'into the land of the Chaldeans

'FOR THEIR GOOD.'<sup>1</sup>

Some of the finest chapters in Isaiah and many of the Psalms are attributed to this time, and it was 'in the land of Shinar' that God made the exiled Daniel 'understand all visions and dreams' (Dan. i. 1, 4-6, 17 *mg.*).

So far, we can only surmise *what* this Divine Promise implied ; but as cuneiform research is more and more

<sup>1</sup> Jer. xxiv. 5 ; Baruch ii. 30-32. Cf. 2 Chr. xii. 8.

pursued and the mysteries of its script are more and more unravelled, we shall yet have more of the Eternal Light thrown on the Divine words :

Amen, I say unto you : Before Abraham was I Am.

God is able out of these Stones to raise up children unto Abraham. . . . They that are of Faith are blessed with faithful Abraham.—Matt. iii. 9 ; Luke xix. 40 ; John viii. 58 ; Gal. iii. 9.

‘ Seven centuries after entering Canaan, the once victorious Israelites, conquered and exiled to Assyria, found themselves *compelled* to learn this same language called Akkadian, or Sumerian, but later known as Aramaic. Chaldee or Aramaic was the written and spoken language of the exiled Jews in Babylon 150 years later than the Exile of Israel. In it, parts of Daniel and Ezra are written, and it is the ancestor of the old or square Hebrew characters—now modified by Arabic and by the vowel points.’<sup>1</sup>

‘ The era of the Jewish captivity was one of the most mysterious and momentous periods in the history of humanity. What were the influences brought to bear upon the captives during that time we know not. But this we know, that from a reckless, lawless, godless populace, they returned transformed into a band of Puritans.’<sup>2</sup>

At this period there was immense caravan traffic between China, India, Babylon and Nineveh. Zoroastrianism was revived ; Confucius and Siddârtha were actually living.

B.C. 538. Babylonia was conquered by the PERSIANS under Cyrus—‘ Kuras of Ansan ’—who was of the ancient seed royal of Elam.

An interesting specimen of a contract drawn up at Babylon in the first year of Cambyses (B.C. 536) by a clerk who is ‘ the grand-son of a Jew, Bîl Yahu ’ (*i.e.* ‘ Bîl is Jhvh ’), while his father’s name, Ae-nahid (*i.e.* ‘ Ae is exalted ’), implies that the Israelitish Jhvh had been identified with the Babylonian Ae.

‘ A very pronounced assertion,’ Professor Sayce adds, ‘ that the national Gods of Babylonia and Judæa were *one and the same*.’<sup>3</sup>

<sup>1</sup> Dr. Murray Moore, F.G.S., *Morning Star*.

<sup>2</sup> Emanuel Deutsch.

<sup>3</sup> Sayce, *Babyl. and Assy.* p. 190.

Thus, the familiar name of Elijah is simply 'El [is] Jhvh.'<sup>1</sup>

Again, in 1 Chr. vi. 45, Hashabiah *sig.* 'Ia, or Yah, thought of me.' Cf. Ps. xl. 17; 1 Pet. v. 8.

B.C. 500. The Temple of Nipur was again restored.

B.C. 465-405. The Jewish colony in Nipur (as shown by innumerable commercial inscriptions of the reigns of Artaxerxes I. and Darius, recently excavated by the Pennsylvanian expedition) and a Jewish town still existed at Nipur in the seventh century Anno Domini.

Dr. Peters's second volume on Nipur gives a striking picture of a carved, though broken, figure in hard dioritic stone, found in a Jewish house, 'but manifestly belonging to an earlier period.' It represents a patriarchal figure bearing a lamb in his arms, and might well serve as an image of Abraham with the sacrificial ram; or of the Good Shepherd Himself.

B.C. 344-332. Alexander the Great established a mighty empire, which, extending from Greece to the Ganges, embraced also Babylonia. Like Cyrus, Alexander honoured the twin shrines of Marduk and Nabû at Ê-sagila and Ê-zida, as well as the temple on Mount Zion, which he visited *en route* to India, and the Oracle of Amen-Râ at Thebes, to which he went on pilgrimage. One of his generals, after taking Jerusalem, planted a Jewish colony at Alexandria in Egypt, an event which led to the production of the 'Septuagint,' or Greek version of the Old Testament. The great library of Heliopolis was transferred to Alexandria by Ptolemy I. B.C. 305; and it was in this city that Philo the Jew bridged over the gap between Jewish thought and Greek philosophy in the first century A.D.,<sup>2</sup> and that Apollos was born who 'mightily convinced the Jews of Ephesus *through their own Scriptures* that Jesus is the Christ.'

The conquests of Alexander were a new factor in amalgamating Oriental and Occidental Thought, and the Greek horizons were widened by contact with the teachers of

<sup>1</sup> Sayce, *Higher Criticism and the Monuments*, pp. 470, 338.

<sup>2</sup> M. M. *Theos. Rel.* pp. 366-382.

Babylonia, India<sup>1</sup> and Egypt. But from this date there are no inscriptions found at Nipur; papyrus, or some equally perishable substance, had replaced clay tablets.

To the Greek traveller Herodotus—B.C. 450—we are largely indebted for most of our knowledge of Chaldea and Egypt prior to the excavations of the past fifty years; and also to Eusebius of Cæsarea, the priestly historian of the Greek Church (A.D. 270–340), who preserved the historical fragments translated by Berôsus (B.C. 280) and Manetho (B.C. 320), the High Priests of Babylon and Ân, into Greek, from the archives of Ê-Sagila, Ân, and Memphis. The daily services continued to be held in Marduk's temple, which retained its old Sumerian name Ê-Sagila, down to the actual day when Xerxes destroyed it and its famous image; and Babylon was superseded by the Greek town of Seleucia on the Tigris, B.C. 275.

B.C. 150. The renowned Sanctuary of Ê-Kur only fell into ruins when Chaldea was overrun by the Parthian hordes, having been the chief seat of worship—the fountain-head of all Religion in the ancient world—for over 5000 years.

After this a strong fortress, built on the site of the ancient Temple, continued to be of considerable importance in the days of the early Roman Empire.

The political history of Nipur practically closes with the seventh century of our era, but its sanctity as a great necropolis remained, and parts thereof were inhabited until the twelfth century A.D., when it was a Christian bishopric. A pall of oblivion then descended and enshrouded it until the eve of the Twentieth Century, when American enterprise, led by Messrs. Peters, Hilprecht, and Haynes, from the Far West beyond Atlantis and the Setting Sun, crossed the 'green waters of the Sea of Darkness,' to disinter the cradle of that great primitive Faith in OUR FATHER IN HEAVEN, so long hidden in the Sunrise-land of Shinar!

ISRAEL.—'Look at the generations of old and see: did ever any trust in the Lord, and was confounded? or did any abide in

<sup>1</sup> A pupil of Aristotle recorded that an Indian philosopher visited Sokrates, B.C. 495–405. M. M. *Theos. Rel.* p. 84.

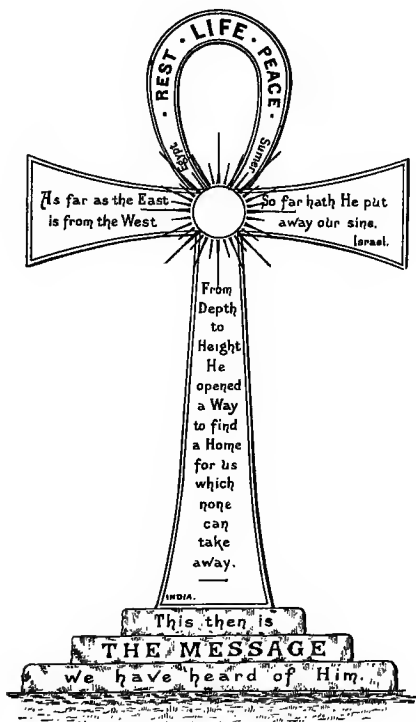
His Fear, and was forsaken? or whom did He ever despise, that called upon Him?—Eccclus. ii. 10.

‘I will go before thee, and make the crooked places straight. . . . I will make darkness Light before them, and rough places smooth, and will not forsake them.’—Isa. xlv. 2, xlii. 16, *Var.*

INDIA.—‘Our Friend, the Strong One, whose help never fails.’—*Rig Veda*, iv. 16.

SUMER.—‘My God who straightens my path.’—Lugal-zaggisi (B.C. 4500).

EGYPT.—‘My Name is “NEVER-FAILING.”’—*Book of the Dead*, ch. lxxxiv.







# APPENDICES

## I

THE infinite importance of accurate philological study, as a sort of intellectual pioneering before the Gospel can be conveyed to a foreign people, transpires in reference to our missionaries' search for the native idea of God. Hasty travellers have told the world that the Congo savages have no such idea in their minds and no word for it in their languages. But years of patient search among widely-scattered but related peoples yield a very different result. From the Cameroons to the Kalahari, and in the central basin of the Congo, the name for God is Nzambi, or some cognate term. In its root there probably lies the idea of greatness, but this is not quite certain at present. This, however, our missionaries do know :

That some form of Nzambi has the wide range above indicated, and that among people who are not likely to have had any intercommunication since they first separated and came into their present positions, still less to have had any discussion about, or reference to, the name of God.

All this points unmistakably to a knowledge of God from the first, and so accords with all that we find in other lands. We are thus able to tell the people that we have not come to declare to them the God of the white men, but their own Nzambi, Nzambi ampungu, God Most High, or Supreme. When we go to them thus, they are interested. 'Nzambi! do you know Him, then? Does He live in your town? Have you seen Him? What is He like?' We explain that He lives in heaven; we have not seen Him. 'Then how do you know about Him?' We say that He has sent us many messengers, and, to crown all, He sent His own Son; in Him He has declared Himself fully.

The inestimable importance of those studies, of which the above is a single fruit, must commend itself to all who believe that men are regenerated by the incorruptible seed of the Word of God.—Review by Rev. Principal Tymms, D.D., of 'Pioneering on the Congo' (Rev. W. H. Bentley, R.T.S.)

## II

The From-Heaven-Shining Great Deity who sits in Isé bestows on him [the Mikado] the countries of *the Four Quarters* over which her glance extends, as far as the limit where heaven stands up like a wall, as far as the bounds where the country stands distant, as far as the limit where the blue clouds spread flat . . . the blue sea plain as far as the limit whither come the prows of the ships without drying poles or paddles . . . making the narrow countries wide and the hilly countries plain, and drawing together the distant countries by throwing many ropes over them . . . he will pile up the first-fruits like a range of hills in the Great Presence of the sovereign Goddess.—Harvest thanksgiving offered in the Great Hall of the Jin-Gi-Kuan, or Council of the Gods of Heaven and Earth, in the Imperial City, Japan ('Relig. Jap.,' p. 49).

## III

Perhaps in nothing is the Finger of God more traceable than in the discovery of the KEYS which unlocked the mysterious hieroglyph and cuneiform symbols—viz. the Rosetta Stone near Alexandria (c. A.D. 1820) and the Rock of Behistun, in Persia (c. 1840), each inscribed in three languages, which gave the clue to deciphering the lost Egyptian and Assyrian scripts.<sup>1</sup>

And, as the further discoveries were still more remarkable, it may be useful to append the following *résumé*:

1. In 1872 Mr. George Smith, when arranging the Nineveh-Layard collection at the British Museum, was struck by symbols of a ship and swallow on a clay tablet, and thus discovered the famous Babylonian account of the DELUGE, which he was able to construct from sixteen broken fragments.<sup>2</sup> But part was missing, so, at the request of the Museum Trustees, he journeyed to Nineveh, and in a few days found in the mound of Kouyúnjik (1873) the missing fragment, which enabled him to fill up the only blank. As we know the difficulty of piecing a torn letter together

<sup>1</sup> *Graven in the Rock*, ch. i. (Dr. S. Kinns); *Authority and Archæology*, p. 160.

<sup>2</sup> *Illustrated Light from East*, pp. 35, 37.

we can picture what this meant when the fragments lay as far apart as Nineveh and Bloomsbury!

2. In 1876, during the rainy season, the floods cut open a great ruin-mound at ancient Babil, thus disclosing some large jars hidden for ages in the *débris*. They proved to be ancient native crocks, sealed with bitumen, and full of Babylonian clay documents of the reigns of Sennacherib and Darius Hystaspes, which wonderfully illuminated the chronology of that period (B.C. 705-520).

3. In 1887 Mr. Hormuzd Rassam brought from Babylonia a tablet which proved to be the beginning and end of the text of the great Fight between Light and Darkness, and thus supplied one of the largest gaps in the CREATION Epic, giving fresh impetus to its study.<sup>1</sup>

4. A hundred and eighty miles south of Cairo a Coptic woman searching among the ruins of Tel el Amarna for antiquities to sell to tourists turned over a clay tablet inscribed, not with Egyptian hieroglyphics, but with cuneiform characters of Babylonia!<sup>2</sup> There were 320 such tablets. Amongst them Professor Petrie found the Story of the FALL.

5. These tablets were, again, dated by means of ONE letter found by Dr. Bliss in excavating a buried city in Palestine, which was addressed from Tel el Amarna to the Egyptian commanding officer at Lachish, and thrown into the *débris* when that city was sacked, where it remained hid among the rubbish of one of the many cities which were successively built on this spot during three thousand years.<sup>3</sup>

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#### IV

The earlier books of the Chinese raise no question as to the nature of Shang Ti, or the grounds of their faith in such a Being, but in their first pages allude to Him as already well-known, and speak of burnt-offerings made to Him *on mountain-tops* as an established rite. Indeed, the idea of Shang Ti, when it first meets us, is not in the process of development, but already in the first stages of decay. The beginnings of that idolatry by which it was

<sup>1</sup> Ill. *Light*, p. 18.

<sup>2</sup> Ill. *ibid.* p. 86.

<sup>3</sup> Ill. *ibid.* pp. 90, 92. Cf. Nicoll's *Recent Archeology and Bible*, pp. 19, 20, 38, 185; Sayce, *Higher Criticism*, p. 291 ff.; *idem*, *Hib. Lect.* p. 379, note 1.

subsequently almost obliterated are distinctly traceable. The heavenly bodies, the spirits of deceased men, were admitted to a share in the divine honours of Shang Ti . . . and the popular mind seemed to take refuge among the creatures of its own fancy, as Adam did amidst the trees of the Garden, from the terrible idea of a holy God.<sup>1</sup>

<sup>1</sup> *The Lore of Cathay*, p. 169, by W. A. P. Martin, DD., LL.D., President of the Chinese Imperial University. For a specimen of true missionary insight the reader is referred to a sympathetic account given of Ainu devotional thought by the Rev. J. Batchelor, C.M.S., in *The Ainu and their Folk Lore* (R.T.S.), pp. 546-585.

# INDEX

*Abbreviations.*—B.=Bunyan. C.=China. D.=Dante. E.=Egypt. G.=Greece. I.=India. Isr.=Israel. J.=Japan. P.=Persia. S.=Sumér.

*The words in italic signify 'Refer to subject so headed.'*

- AARON, Priest of An, 315; his symbolic rod, 105; dies in Mount Hor, see *Temples*, 136.
- ABRAHAM, son of Priest of Ur, 386; probably initiated at Temple of Sin, 386, 390; his *vision*, 390, mission, 386, 394, 397, 398, 408, sacrifice 'by faith,' 393, 395; left *Uru* to seek for the City, 398; cast into furnace at *Kuta*, 388; sojourned at An, 393; founded Hebrew nation, 171 (ISRAEL); father of the Arabs, 309, 390 (Ishma-El); cleansed Sanctuary of El at Mekka, 180, 389; *Friend* of God, 390; Father of the Faithful, 249, 387, 411; divinely led through natural events, 392; lived when *Libraries* flourished, 392-394, 408; saw Christ's Day, 116, 397; gave tithes to Temple of Peace, 116, 328, 390.
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- 'AFTER THE MANNER,' 116, 260, 276, 355, 391.
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- AGNUS DEI, 27, 28, 261, 265, 268, 273, 336, 375, 393; (S.) Elimma, the Gazelle God, 27, 241, 372; immaculate, 27, 260, 357; Ram, *Osiris* assumed *Form* of, 28; of Sins sacrificed by Osiris, 28; offered to Rá, 265; substituted for firstborn, 28, 395; month of, 28, (S.), 273 (C.); Paschal, 266; Ram's horn proclaimed Jubilee and *Ingathering*, 87, 153, symbolised Joy, Plenty, 86, worn by Osiris, Ptah, Hathor, 86, 142; given to guest by *Master* of the Feast, 86; a memorial, 276; signal to meet with God, 86, 87, 158.
- AIDES, House of the Invisible (G.), 33. See *Grave*, 105; identified with *Amenti*, 33; place of instruction, 84.
- ALLAT, Queen of Arálu, 63; sig. Fear, synonym of God, 7, 16, 63, 270, 384. See *Irkalla*, 136.
- ALLEGORICAL teaching of *Myths*, ancient Ritual, Temples, 155, 220, 248; 'Shadows of the True,' 96, 161, 318, 330, 398, 400.

- ALLEGORY**, not a parable, 398, 400; four world-allegories, 330; of Leper, 330.
- ALLELUIA**, enshrines Ia's name, 91; the great, 261; Alleluia-Sabbath, 103; pilgrims sing, 216, 261.
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- AMEN RĀ** (E.), 15; the *Veiled* or *Hidden One*, 51, 265, 278, 364, 380, 382; swathed as a *Mummy*, 51; the *Ancient of Days*, 120, 160, 364; *Ram* yearly sacrificed to, 265; conquers *Serpent*, 59; son of Nu, the *Soul*, Ocean of Life, 302; shines in *Amenti*, 89; as Messiah, 376.
- AMENTI** (E.), name of *Grave, q.v.*, 113; beautiful, 33, 81; Land of Light and Life, 57, 68, 82, 113; the *Hidden Land*, 65; place, 143; country, 93; house, 77; illuminated, 89, 93; pure land, 33; *Mountain of Eternity*, 103, 148; of Dead, 142; of Under-world, 103; of Life, 93; the Holy Mountain, 63; the *Secret House*, 45; *Great House*, 51; *Palace*, 45; *birthplace*, 65; a *cradle*, 65; a *Place of Training, Instruction, or School*, 49, 128, 142, 308; *Healing*, 57, 66, 128, 131; the *Great Oasis*, 102; *Resting-place*, 33; [identical with *Aralu*, 33, 142, 143; (Isr.) *Sheḏl*; (G.) *Isles of the Blest*, 102; *Hades*, 33; *West, Sunset*, 45, 102, cf. *Yomi* (J.), 93, 94;] *Land of the Shrouded*, 70, see *Mummies*; *Death* is 'Setting in Life in,' 67; *Peace of*, see *Nirvāna*, 89, 193; *Ten Pylons* in, 198, see *Gateways*; *Seven Mansions*, 198; *Well of Life* in, 58.
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